

Reagan sends lawmakers tuition tax credits bill

By Stan Hasty.
WASHINGTON (BP)—Making good on an April pledge to Catholic educators, President Reagan has sent Congress a tuition tax credit bill designed to help parents who send their children to non-public elementary and secondary schools.

In a June 22 letter to Vice President George Bush and speaker of the House of Representatives Thomas P. (Tip) O'Neill Jr., Reagan said "parents who, for whatever reason, are not satisfied by the education available in their local public schools should be able to seek an education better suited to their children elsewhere."

Such parents, the President said further, currently bear a "double burden" of paying tuition to private schools while paying taxes for public schools.

Reagan's announcement that he was sending the bill to Capitol Hill came during a White House meeting to which about 20 advocates of tuition tax credits were invited. The one Southern Baptist in the group was Edward E. McAteer, president of the Religious Roundtable, a New Right organization which has lobbied heavily for tuition tax credits, prayer in schools and other conservative causes.

Reagan's bill, "The Educational Opportunity and Equity Act of 1982," faces an uphill battle in Congress, where a 1983 budget projecting a deficit of more than \$100 billion was passed June 23. Many members of Congress who have supported the Presi-

dent in his budget and tax cuts have served notice they will not go along with tuition tax credits.

The main reason cited by opponents of the measure is the drain on the federal treasury that tuition tax credits would bring.

Although the Reagan plan would be phased in over a three-year period, some critics have projected that by the third year, 1985, tuition tax credits would cost the treasury as much as \$7 billion.

Taxpayers utilizing the credit would be able to subtract \$100 from their taxes due for 1983, \$300 for taxes due in 1984 and \$500 for 1985 for each child enrolled in a non-public school, provided the credit did not amount to more than one-half the tuition paid.

Reagan repeated in his message to Bush and O'Neill that he regretted the credit would for now be limited to the elementary and secondary levels. Parents of college students would not be eligible.

Seeking to head off criticism that the tax credits would aid segregation academies, the President's bill specifies that no credits will be allowed for tuition paid to schools that follow racially discriminatory policies. Schools would be required to file annual statements with the Secretary of Education under penalty of perjury that their policies do not discriminate on the basis of race.

(Hasty writes for The Baptist Joint Committee.)

Happy birthday, America

Happy birthday, America. May we voice a prayer on your birthday for all Americans. May we say "In God we trust" and mean it and seek his guidance. As individual Americans, may we say, "Thank you, God, for each one who has had even the smallest part in making America great. Give us the wisdom and fortitude to do our part in keeping it that way; keep us daily from doing any wrong or besmirching the name of this land of ours. Make us honest, loyal, and patriotic with a true love in our hearts for this land which belongs to us. Amen." Happy birthday, USA, and God bless you!

—Eleanor Wheeler, Biloxi

Missions grow in Prentiss County

By Tim Nicholas
The Mississippi Baptist Convention's state missions program has helped Baptists in Prentiss County begin two church-type missions, each with growing congregations.

Neil Moore, director of missions for the county, said he noticed two areas where Baptists could start work, Baldwyn and Jumpertown. Now, through local work and the state missions offering both, areas have missions.

In Baldwyn is the Forrest Hill Baptist

Mission. Sponsor is Ingram Baptist Church where Wallace Pannell is pastor. Pannell who has been pastor at Ingram for 23 years, recalls the mission's beginnings. In 1978, Ingram had just built an auditorium, one of about five building expansions from the four rooms Ingram had when Pannell started there. "We had our backs to the wall," he says, "with all we could take care of financially." But there was an area a short way from the church where a number of people had been visited by members, acted interested in Baptist work, but would not attend the Ingram church. So, Pannell started looking for a place to put a house trailer for an extension program.

During a school of missions, Pannell heard of the type of help the Convention Board could offer and after meeting with state executive secretary Earl Kelly and the MCB's Church Expansion Committee, the Board bought for the association a two-acre plot for \$8,500 and loaned one of the board's double-wide chapel trailers.

At the first service on June 10, 1979, 20 people were present. Now the mission has 47 members and a Sunday School enrollment of 63 with 30 baptized already.

Pannell says the mission has reached more adults than the Ingram church has reached since the mission started. "Some of our members who hadn't attended for years took interest and became leaders at the mission," says Pannell.

Pannell estimates Ingram church lost 10-12 members to the mission, including Mr. and Mrs. Randy Hill, who went for Randy to be music director. "I could have used their presence here (at Ingram), but they need somebody there," says Pannell, who believes too many churches "think more of statistics than of reaching people for the Lord."

Neil Moore explains that the other mission at Jumpertown, is partially the result of a joint survey by Gaston

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Big "split" hits Houston Road



Houston Road Baptist Church members, Laurel, recently ate all fifty feet of Jones County's longest banana split. The largest attendance ever reported in Sunday School at Houston Road was reached May 30 at 211, going over the "Hallelujah Goal." There were 47 kids on the church bus that morning. There were 44 total new Sunday School members enrolled during May. This was reported to be Jones County's largest enrollment of new members in Sunday School ever recorded in a single month.

The church youth sponsored a banana split fellowship after evening worship. The pastor is Jimmy Hood. Kent Miller is director of youth and outreach. Marvin Gavin is Sunday School director.

Credentials and tellers

Mississippians served on various committees during the Southern Baptist Convention in New Orleans. Glen Sullivan, pastor of Oakhurst Baptist Church, Clarksdale, served on the credentials committee, which verified and registered messengers to the convention.

And Mrs. Owen Cooper of Yazoo City, and Larry Fields, pastor of Harrisburg Baptist Church, Tupelo, served on the tellers committee. That committee was in charge of all balloting by messengers, including making accurate counts of votes.



Cooper and Smith

Owen Cooper of Yazoo City and outgoing president of the SBC Bailey Smith, appear on television together. But it was a limited closed circuit showing. This was one of the monitors set up by the Baptist Press for newsmen attending the SBC in New Orleans. Reporters could sit at typewriters and listen through earphones to the activities on the podium. Cooper here is amending a resolution to call for advance notice of committee appointments. Other Mississippians at the SBC are pictured inside.

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Missionary stays

Overwhelming needs keep Ragland in West Beirut

By Bill Webb
BEIRUT, Lebanon (BP)—As 400 other Americans boarded two U.S. Navy troop carriers for evacuation, Jim Ragland explained why he will stay on in besieged West Beirut. "This is modern warfare at its most terrible, its worst, its maddest," he said, in a June 24 telephone interview. But the slim Oklahoman has stayed on

during other conflicts during his missionary career and one of the reasons he feels he must remain now is to give flesh-and-blood credibility to the message he's been preaching in West Beirut for years: "God is a present help in trouble."

The Southern Baptist missionary does hope to return to the United States for his son's wedding in a few weeks,

but overwhelming needs for shelter, medical care and encouragement in the troubled Palestinian sector compel him to stay and help at least a little while longer.

Earlier in the day he had talked with three other missionaries—David King, Pete Dunn and Wayne Fuller—when they met him at the Green Life (which separates West Beirut from the rest of the city) to bring medical supplies and food.

They and the six other missionaries staying in Mansouriyeh, the hillside village overlooking Beirut, also are planning to stay in Lebanon.

Ragland, 57, has left West Beirut just once since Israeli warplanes began bombing the city June 4—for about an hour to escort his wife, Leola, to Mansouriyeh. She is back home in Duncan, Okla., one of seven missionaries to leave Lebanon.

After she left West Beirut, her husband quickly transformed the student Beirut Baptist School, founded 28 years ago into a first-aid clinic and refugee center. The fierce fighting has left the city with limited medical services and more refugees than available shelter.

The clinic, staffed round-the-clock by a Moslem doctor and several nurses, is set up to handle major casualties, but most of the patients have been refugee youngsters with everything from bronchial infections to chicken pox.

Ragland said things have been "very quiet" in the area of the school, though shells have landed within a block of the institution, adjacent to the Ragland home and a Baptist church.

The danger is very real, he realizes, as he sees bombed-out buildings and looks into the faces of frightened, homeless—often ill—refugees. "It just breaks your heart," he admitted.

Trouble and tragedy have touched him personally. Two little girls who at-

tended the school were killed in the fighting; he fears there are others he hasn't yet heard about. "She had beautiful brown eyes and was the sweetest thing you could imagine," he said of the girl who died most recently.

Baptists in the area have not been immune to fear, he said, "but they have been brave in all this."

"We've been meeting almost every evening for prayer at the church. Last night we had 15. As we were worshipping, a big blast (that destroyed an ammunition dump) shook the church," he recalled. "The pastor went on preaching a word of encouragement. We had prayer, and then we quietly left."

"We have enough food," he said. "But we do have a shortage of medicine."

The other missionaries have faithfully secured medical supplies in East Beirut and delivered them to him at the dividing line, Ragland said. "One day they came out in the heaviest shelling," he added.

Power has been out frequently in the city and a two-day outage meant a shortage of water in the compound because the pumps there are run by electricity, Ragland said.

But despite difficulties and inconvenience, lulls in the fighting have given the missionary time to complete at least one chore—he painted his wife's kitchen. And many of the refugees who have lost the most have taken time to express their appreciation to him.

Mrs. Ragland tells of one refugee family which moved into the center after losing everything they owned for the third time. "He asked Jim if I was there," she said. When Ragland said she wasn't, the man responded: "Then you don't have any supper, I want to share our supper with you." He handed Ragland a boiled egg, a cucumber and a tomato.

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Jim Ragland, Southern Baptist missionary to Lebanon, relaxes at his desk at Beirut Baptist School in West Beirut during a quieter time. He continued to stay at the school despite intense shelling and bombing in the area by Israeli troops. Ragland set up a clinic at the school a week after Israel invaded Lebanon June 4. A few refugee families live there and hundreds of refugees sleep in the basement each night. Ragland, 57, has lived and worked in West Beirut for 28 years with his wife, Leola, who has returned to the United States. (BP) PHOTO By Bob Harper

"As you pray for us..."

Dear Baptist Friends of Mississippi,

Words are not adequate to express the gratitude we feel as your missionaries in Argentina for the support you have offered to us in these difficult and trying times. Such support has come to us from you by means of letters and phone calls assuring us of your concern and prayers. We know that the Lord hears and honors your many prayers, because in the midst of war, we feel a peace that only the Lord can provide for his children.

As you pray for us, pray that the Lord might be able to use us, his messengers, during this crisis to help the Argentine people see that Jesus Christ is the only hope for the world today. Our hope and prayer is that Argentina might open its heart to the Gospel.

We are looking forward to receiving the visit of the group from the Mississippi Convention that will be working with the missionary children during our July Mission meeting. As we have already shared with them, we are praying that their visit will be an inspiration for them and well as our children. They have also been warned to come prepared for cold weather. It is difficult to believe that July is one of our coldest months here in Argentina. We are also delighted that a group will be coming in October to help in a similar children's program during a Master Life Conference for the three Baptist Missions with which Mississippi is working.

Thank you again for your love, concern, and prayers.

Cordially,
Leon S. White

President, Argentine Baptist Mission

Education Commission hears merger results

Additions to programs at Clarke College as merger procedures continue for the relationship with Mississippi College were announced by Mississippi College during the spring meeting of the Mississippi Baptist Christian Education Commission in Tupelo and at Blue Mountain College.

Lewis Nobles, president of Mississippi College, told the commission that the establishment on the Clarke campus of five academic areas from Mississippi College in which students could major in the third and fourth year levels have been the most tangible results of the merger. The five areas are music, English, history, religion, and elementary education.

He said that the addition of men's basketball at the college also had been a positive step and that women's basketball at Clarke had been revitalized.

The greatest amount of interest has been exhibited in religion and elementary courses, and enrollment is remaining at a constant level, Nobles indicated.

There were 18 graduates from Clarke in the spring, and 12 more are scheduled for summer graduation.

During the first summer term Mississippi College reported 1,125 enrolled for credit programs and an additional 850 students on the campus for non-credit programs. The spring graduation saw 405 degrees granted. Of these, 54 were master's degrees, six were education specialist degrees, and 44 were doctor of jurisprudence degrees.

For the first time the Mississippi College Annual Fund event over \$1 million with contributions of \$1,370,834

coming in from 2,992 donors. This figure was as of April 30 as prepared for the Education Commission report and was not a final figure.

An appendix to the Mississippi Col-

(Continued on page 3)

Pike to help in Sacramento

A work team of 17 men has been put together by Pike County Baptist Association to assist the First Southern Baptist Church of Citrus Heights, Calif. in a construction project on July 10-17.

The project is the construction of a 6,200 square foot educational building that replaces a 70-year-old residence that has been used the past several years.

Citrus Heights is a fast-growing suburban area of Sacramento. With the addition of this facility the church will be in a position to reach a large number of people in Bible Study.

This will be the third such project sponsored by Pike County Baptists during the past two years. Men from nine churches in the area are giving of their time to be involved in the project. Several of the churches and other interested individuals along with team members are provided the cost of transportation.

Mississippi Baptists have a partnership agreement with Baptists in California to help out with mission projects in that west coast state that is still considered a pioneer area for Southern Baptist work.

Non-profit postal hike likely in 1983 budget

By Larry Chesser
WASHINGTON (BP)—Baptist state papers and other non-profit mailers face another rate hike Oct. 1 if Congress funds a Postal Service subsidy at the level contained in the budget cleared for President Reagan's signature June 23.

The \$769.8 billion Republican-drafted budget sets initial spending targets for fiscal 1983. It contains \$400 million for the revenue foregone subsidy which permits the Postal Service to offer preferential rates to non-profit mailers.

The \$400 million is a compromise between the Senate version of the budget which included \$813 million—

amount which would have allowed the Postal Service to put non-profit mailers at step 14 of a 16-year phasing process) and the House-passed version which contained no subsidy funding.

Exact figures on the amount of the increase the proposed level of funding would produce are unavailable but estimates range from five percent for some second-class mailers to nearly 50 percent for some third-class users.

Under the congressional budget process, committees with jurisdiction over the Postal Service retain the option of reallocating funds within their areas so that the revenue foregone subsidy might be funded at a higher

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Missions directors urged to have leadership skills

NEW ORLEANS (BP)—Southern Baptist directors of missions were urged to sharpen their leadership

skills for working cooperatively with churches in missions and evangelism. More than 500 associational leaders

met in one of six Baptist conferences preceding the 125th meeting of the Southern Baptist Convention at the Superdome.

Bruce Grubbs, church administration consultant at the Baptist Sunday School Board, Nashville, Tenn., said effective leaders "must learn how to deal with conflict in redemptive, creative ways."

In one of three addresses, Grubbs said Southern Baptists "are scared to death of conflict. We almost always think it's un-Christian."

One reason Baptists often experience conflict is "we're together more than other groups," Grubbs explained. "We meet more, share more space. We are more prone to have problems with each other."

However, when groups can work through their conflicts and solve their problems, benefits are gained, he said. "Conflict energizes people, overcomes apathy and creates a sense of urgency."

Advocating a servant-leader role for directors of missions, Grubbs said as more leaders adapt their style of behavior to meet the particular situation and the needs of their followers, the more effective they will be in reaching personal and organizational goals.

Other speakers included Jimmy Allen, president of the Southern Baptist Radio and Television Commission, Fort Worth, Texas; Cline Borders, 1982 president of the Association of Directors of Missions, Shelby, N. C.; and Cecil Ray, executive secretary of the North Carolina Baptist Convention, Raleigh.

Music ministers hear new compositions

NEW ORLEANS (BP)—Southern Baptist music ministers were encouraged at a two-day meeting to make

church music the "redemptive connection" between the secular and sacred.

The Southern Baptist Church Music Conference, one of six Baptist groups meeting in advance of the Southern Baptist Convention, brought together 450 music ministers, denominational music workers and music educators.

Calling church music a "redemptive connection" between a secular world and the Christian gospel, Wesley Forbis, secretary of the church music department of the Baptist Sunday School Board, Nashville, Tenn., said music should speak to the despair left in the world by secular humanism.

While music itself is a moral, Forbis declared, it can be used for both good and bad. "It is in the church that music and all its elements attain their real significance," he said.

Al Washburn, president of the conference, linked musical renewal to spiritual renewal and called on the ministers to make spiritual input part of their daily routine.

The conference featured music from 11 choirs, soloists and ensembles, much of it instrumental, introduced the annual commissioned work, "Sing Unto The Lord," by T. W. Dean and the premier of a new sacred opera, "Singers Glen," by Alice Parker.

SBREA seeks to expand

NEW ORLEANS—Plans to expand the Southern Baptist Religious Education Association (SBREA) into a professional national organization with increased services and visibility gained approval at the group's annual two-day meeting here.

Most of the approved changes—including the creation of an executive committee, a board of directors and a new position of executive director, as well as a restructuring of officers and fees—were contained in a new constitution adopted by a near-unanimous vote of SBREA.

A study committee, chaired by William E. Young, supervisor of the preschool section, Church Training Department, Baptist Sunday School Board, Nashville, Tenn., brought the recommendations based primarily on a survey of Southern Baptist religious educators.

SBREA is also seeking to obtain tax exempt status as a non-profit organization—a move leaders think will facilitate funding of the executive director's position.

The meeting, which attracted nearly 500 registrants, concluded with a challenge from Franklin D. Pollard, pastor of First Baptist Church, San Antonio, Texas, and former pastor of First Church, Jackson, Miss.

Pollard told the religious educators that the Sunday Schools with which they work are "the most important institution within the church."

Challenging them to continue their mission, Pollard said, "the world is changed by people who say, 'I'm a debtor, I'm not ashamed, and I'm ready.'"

In another action, the SBREA approved a report of its findings committee challenging members "to exhibit responsible leadership in the Southern Baptist Convention sessions and in their churches during these days of denominational controversy."

1st, Ellisville to plant time capsule on centennial

First Baptist Church, Ellisville, will observe its 100th anniversary on July 11.

Bible study will begin at 9:45 a.m. The 11 a.m. message will be brought by a former Ellisville pastor, Hardy Denham, now pastor of First Church, Newton.

The service will conclude with the placement of a time capsule to be opened in 2032. The capsule will include a history of the church and a list of its members. A Dutch lunch for members, former members, and guests will be held at Jones County Junior College cafeteria.

Broadmoor choir to present patriotic musical at reservoir



Broadmoor Baptist Church Choir, Jackson, under direction of J. M. Wood, minister of music, will give five performances July 4-10 of John Peterson's patriotic musical, "I Love America."

The first presentation will be at Broadmoor July 4 at 7 p.m. in the sanctuary. On July 5 the performance will be repeated at the Ross Barnett Reservoir at the Madison County boat launch, adjacent to the Cock of the Walk parking lot. The program will start at 7:45 p.m. and is timed to end as

the annual Fourth of July fireworks begin.

Thursday, Friday, and Saturday of the same week, the choir will give concerts in Grenada, at First Baptist Church; in Nashville, Tenn.; at First Baptist Church, Hendersonville; and in Meridian at Poplar Springs Drive Baptist Church.

The choir will be accompanied by full orchestra, and the program includes multi-media effects, with both posed and live drama. Mrs. Ed Hamilton is in charge of drama and lighting. David R. Grant is pastor.

A love letter

(At the Baptist Children's Village we have houseparents that we call Mom and Pop. There are no two people in the world like them. There is something very special about them. When they took this job they knew that it wasn't going to be easy. They knew that they were going to have trouble... but as long as God was with them they were going to make it. Following is an unsolicited letter from a group of children).—Ruth Glaze, staffer.

To Mom and Pop:

You can help us through the most difficult times in our lives. You seem as if you were angels sent down from heaven to help people in need. You have something about you that will change anyone's life.

If we are depressed, and it seems the whole world is against us, you bring us up and we feel as if the whole world is on our side. You are the kind of people who will treat us as their own kids. When two people are in a fuss, you take us in your room, sit us down, and we talk it out.

If there were any kind of problem in our family, we can always go to you. You treat us as a big family. You make home feel like home never felt before. There are no words that really could express our feelings toward you, Mom and Pop. All we ever wanted is for someone to give us love and a home. Thanks to you two people, you have made so many people at The Village very happy. And you gave us love.

Mom and Pop, all we are trying to say is "thank you" for giving us a life to look forward to that we never thought we had. We love you with all our hearts. May God give you the best in the future.

Love always,
The Bailey bunch
P.S. Happy Birthday, Mom!



Southern Baptist Convention included Mississippians

Following the address by Billy Graham on Sunday evening of the Pastors' Conference there were spiritual decisions made by more than 2,000 of those attending. In the photo

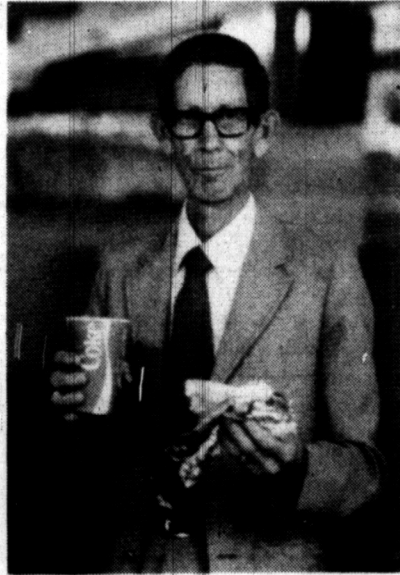
above, inquirers continue to come out of the stands to join the growing number already on the floor of the Superdome in New Orleans, where the session was held.



Mr. and Mrs. Edward Farr of Scooba wore matching Hawaiian costumes in green and white, when they spoke at the reception for the Mission Service Corps, about their volunteer mission in that state.



Harold and Barbara Fleming relax in the convention exhibit hall. Fleming is education director of First Church, McComb.



Jim Haynes eats a typical convention lunch, a hot dog and a Coke. Haynes is pastor of Forest Avenue Baptist Church, Biloxi.



Mrs. Owen Cooper of Yazoo City greets another guest at the Wednesday afternoon reception for missionaries.



Mrs. Rachel Milner of Jackson spoke at the Mission Service Corps reception. She has served as mission volunteer in Oklahoma.



Sid Taylor, Mississippi Baptist from Ocean Springs who is involved in a prison ministry, presents a resolution on prison ministry to the Southern Baptist Convention in New Orleans. His resolution was adopted.



Tom Hearon, William Carey College BSU director and Terry Sharp, youth minister at First Church, Hattiesburg, visit booths at SBC.



Mississippi connections brought this group together during the reception at the Hyatt Regency for home and foreign missionaries. Left to right are Stanley Stamps, Richard and Pat Alford, Glenna Stamps, and Mary Jo Stewart.



J. Roy McComb, pastor of First Baptist Church, Columbia, and James Jackson, a lay member of the church, cross a bridge to the Superdome. Jackson is a member of the Baptist Record Advisory Committee.



Bill Rittenhouse, pastor of First Church, Tupelo, and Harold Bennett, executive secretary of the SBC Executive Committee, talk with friends.



Randall and Sheila Trull take the bus in New Orleans finding public transportation easier than trying to find a parking place. Trull is pastor of Jackson's Briarwood Drive Baptist Church.

Three new writers begin SS lesson commentaries

Three new writers begin this week on Sunday School lesson commentaries for the **Baptist Record** (see page 6.) They are David McCubbin, life and work; Gene Henderson, Bible books; and Charles S. Davis, uniform lessons.

McCubbin, associate pastor and minister of education at First Baptist



McCubbin

Henderson, Church, Meridian, since 1961, was born in West Virginia. He is a graduate of the University of Florida and Southwestern Seminary.

McCubbin is married to the former Patsy Ann Woolverton of Mabank, Texas, and they have four daughters. He moved to Mississippi from the pastorate of First Baptist Church, New London, Texas.

He has served in various capacities in Baptist associations in Texas and Mississippi and as a special worker for

the program organizations of the Mississippi Baptist Convention.

Walter E. (Gene) Henderson has been pastor of Fairview Baptist Church, Columbus, since 1976. He has served as moderator of the Lowndes Baptist Association. Born at Batesville, Miss., he was graduated from Mississippi College and received master of theology and doctor of theology degrees from New Orleans Seminary.

His former pastorates include Looxahoma Church, Senatobia; Carrollton, Miss.; Sunflower, Miss.; and Galilee Church, Zachary, La. He and his wife Dorothy have five children.

Charles S. Davis has been associate professor of Bible in the Division of Religion at Mississippi College since 1973. Born at Pittsboro in Calhoun County, he moved at age 8 to Grenada. He was graduated from Mississippi College in 1958, studied at Southern Seminary, and received master of divinity and doctor of theology degrees from New Orleans Seminary.

Before moving to Clinton, Davis had been pastor of the Cuba Baptist Church, Cuba, Ala., and of First Baptist Church, Crowley, La. He is married to the former Nancy Lee Nielsen; they have one daughter.

Davis was High School All-American in football, 1954, captain and Small College All American in football at MC, 1957, and was elected to the Mississippi College Sports Hall of Fame in 1980.



Brownsville project

A group of Baptist men from Grenada, Water Valley, and Oakland participated in a mission project in Brownsville, Calif. The 11 men spent a week building a 174 x 32 foot single story church building. Brownsville is 25 miles east of Oroville in the Sierra foothills. The men were Thomas Hill, Claude Hayles, Jr., and Curtis Berry, all from First Church, Water Valley; Thomas Holland from Oakland Church; and the rest from Grenada; Jimmy Lewis, John Caldwell, and Clovis Caldwell from Hardy Church; Steve and Stan Combs from Emmanuel Church; and Frank Buchannon and Lyle Corey, Jr., from First Church, Grenada.

Education Commission hears merger results

(Continued from page 1)

lege report was prepared by the Baptist Student Union, and it noted that 17 students from Mississippi College were appointed to serve as summer missionaries. A campus summer missions financial goal was \$5,500. The students are serving in 12 states and two foreign nations.

During the spring holidays 27 Mississippi College students went to Houston, Texas, to work for five days in the Houston Baptist Mission Center. Funds for this trip were from the college.

Colorado editor resigns over "censorship"

By Jim Newton

DENVER (BP)—James Lee Young, 39, resigned effective June 25 as editor of the Rocky Mountain Baptist, saying he can no longer effectively function under the Colorado Baptist Convention Executive Board because of what he termed "censorship."

"The issue of censorship is not negotiable with me," he said in a statement read to Baptist Press, news service of the Southern Baptist Convention. "I will not compromise my convictions and principles and will not allow a paper of which I am editor to be censored by any one."

Young claimed that following the convention's administrative committee meeting on June 9 he was ordered not to print any advance story on plans for a "closed" session of the Executive Board, or any story concerning a special committee study of the relationship between the Executive Board and the convention's Foundation/Church Loan Corp., without first clearing it with the chairman of the Executive Board, Davis Cooper.

Cooper, pastor of University Hills Baptist Church, Denver, and chairman of both the Executive Board and administrative committee, was on a cruise ship leading a conference for singles, and was not available for comment.

Glen E. Braswell, executive director-treasurer of the convention, said censorship is not the issue involved, and denied censorship has taken place. "It may seem to be censorship to him, but I have had no conflict with Jim Young."

"This is a very complex, involved issue," Braswell said, adding that the administrative committee had simply asked Young to check any story he might write about this with the chairman of the Executive Board "for accuracy." He added: "We don't want to censor any story; we just want to make sure it is accurate."

Secretary's harassment lawsuit against Brotherhood is settled

MEMPHIS, Tenn. (BP)—A federal district judge has ruled that a sexual harassment lawsuit against the Southern Baptist Brotherhood Commission has been settled.

Odell Horton, judge of the United States District Court for the Western District of Tennessee, ruled June 18 that "a complete and binding settlement agreement has been negotiated among the parties in this case."

Barbara (Mrs. Robert) Minor, 44, a nine-year employee of the Brotherhood Commission, filed suit April 9, 1981, against the commission, three of its executives, and the Southern Baptist Convention, charging sexual harassment and defamation of reputation and asking \$3 million in damages.

Named as defendants were James H. Smith, commission executive director; Norman Godfrey, associate executive director, and David Haney, who was director of the Baptist men's division, but has since left the commission to open a consulting firm in Memphis.

lege BSU, the state BSU, and from some local churches.

William Carey College has just completed its 76th year and has completed its "campus turnaround," according to Ralph Noonkester, president. The opening of a new road on the southern boundary of the Hattiesburg campus has allowed the school to make its campus entrance on the side nearer Highway 49 and route non-campus traffic around the campus rather than through it.

It was a standout year for sports at William Carey. The women's basketball team won the state title for small colleges, and the baseball team won the Gulf States Conference championship and a district championship before losing in regional finals.

Summer school registration was expected to be slightly higher than last year, Noonkester said, with both figures exceeding 1,000.

A William Carey College graduate, David Davis, won a Fulbright Fellowship to conduct independent archaeological research in Ghana, West Africa.

Blue Mountain College President Harold Fisher reported the Baptist Student Union on the campus had raised \$7,026.94 for summer missions work. He noted that 12 students from the college had been assigned to summer missions work, with one going to Thailand and the others to 11 different states. The Blue Mountain BSU also sent a missions team to work in Burlington, Ontario, Canada.

Early indications are that there will be a 26.8 percent increase in enrollment for next year.

The college graduated 64 students in May; and it is engaged in an effort to raise \$700,000, which will be used to renovate and restore the auditorium, for program development in the business department, and for library purchases and development.

Joe Tuten, pastor of Calvary Baptist Church, Jackson, is chairman of the Christian Education Commission.

West Beirut

(Continued from page 1)

handed Ragland a boiled egg, a cucumber and a tomato.

The Raglands ask that Baptist pray for the people in the Middle East affected by the fighting, and for the safety of the missionaries who remain. Both are praying that missionaries will be able to share their faith in the midst of fear and confusion.

As she continues to pray for her husband, Mrs. Ragland remembers his words to her the day she left Lebanon: "Honey, I'm staying here because I believe this is where the Lord wants me. There's a job to do here, and I don't see anyone else to do it."

(Webb writes for the FMB.)

Campus ministers look at church-state issues

NEW ORLEANS—The Association of Southern Baptist Campus Ministers took an introspective gaze into the future during its sixth annual meeting here.

Highlight of the meeting, which attracted about 60 persons, was a report by Bill Clohan, former undersecretary of the U.S. Department of Education, who focused on separation of church and state in higher education.

Clohan specifically discussed the recent Supreme Court case, *Widmar v. Vincent*, involving the University of Missouri at Kansas City and the religious group, Cornerstone, composed of students.

The university sought to deny the students access to campus facilities, he reported. The university cited the First Amendment's establishment clause, which says government en-

titles cannot establish religion, as its support.

The students, backed by the Baptist Joint Committee on Public Affairs, contended that the amendments guarantee of free exercise of religion protected their right to meet on the campus, he said.

Clohan noted the justices' 8-1 decision in favor of the students, based on the U.S. constitution's guarantee of freedom of speech, bodes well for campus ministries in the future.

In an informal dialogue with Clohan, the majority of campus ministers indicated that they meet at least part-time on state university campuses.

Among officers elected was Ircel Harrison, BSU director at Carson Newman College and formerly at Mississippi State. He was named vice president for publication.

Researchers hear varying views of association

NEW ORLEANS—Differing points of view on the role of the association in setting doctrinal norms for Southern Baptists highlighted the fourth annual session of the Southern Baptist Research Fellowship here.

Orrin Morris, director of the research division of the Home Mission Board, Atlanta, and formerly a staffer with the Mississippi Baptist Convention Board, said associations would be "awesomely important in the Southern Baptist Convention in the next 10-15 years" because they are so closely involved with local churches.

On the other hand, Albert McClellan, of Nashville, retired associate to the

executive secretary and director of program planning at the Southern Baptist Executive Committee, questioned whether associations today are the viable forums on doctrine they have historically been.

"I see the Southern Baptist Pastors' Conference as first and evangelism conferences in state conventions second in establishing norms on doctrine," McClellan said in response to Morris' presentation.

McClellan said he felt there was a "discipline by intimidation" because norms are not being fixed by groups but by individuals. He added that this change from the associations being doctrinal forums was a transition that started 40 years ago.

"While the association is historically a responsible group, it is not doing any discipline now," McClellan concluded. He said his opinions were formed on the basis of 531 interviews he has conducted in the last year.

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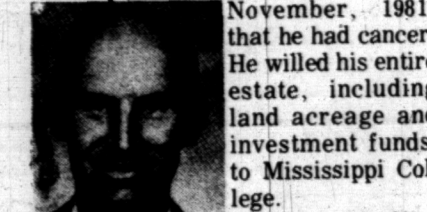
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Veteran church planter, "Mule" Holloway, dies

By Anne Washburn McWilliams

Leahard (Mule) Holloway, retired pastor, died May 28 in Meridian. He was 79, and had known since



Holloway

November, 1981, that he had cancer. He willed his entire estate, including land acreage and investment funds, to Mississippi College.

James Ruffin, Jack Stack, and Ralph Atkinson officiated at the May 29 funeral at Ware Funeral Home, Meridian. Bill Easley presented special music. Burial was at Winona.

Survivors include a brother, J. Norvill Holloway, pastor of the Bethlehem Baptist Church, Choctaw County.

Holloway established Robinson Street Baptist Church, Jackson; Northcrest Baptist Church, Meridian; and mission churches in Arizona, Alaska, and Ohio. Joe Roberts of Laurel, who was his roommate at Mississippi College, said, "Such establishment of churches he considered to be his calling, following the New Testament pattern of Paul and Silas."

Holloway was born in Carroll County, Miss., July 25, 1912, the son of Lily Chadrick Holloway and James Norvill Holloway, Sr. He never married. In 1948 he was graduated from Mississippi College, after working his way through school while contributing to the support of his family back home. During college years he was given the nickname, "Mule," because he could be stubborn," Roberts recalled. "When he decided on a purpose, he stuck to it with determination," said Mrs. John Stack of Meridian.

For example, he entered college in 1934 and did not get his diploma until 1948, but he kept on. He would work a while and go to school a while. He took some courses at the seminary and then returned to college and then went back to seminary. The late A. A. Kitchings of Clinton, one of his encouragers, once told him that he would always have a place at his table and a bed in his house. However, after graduation Holloway returned to Jackson and bought a house.

During World War II he was asked to set up an engineering department at

Mississippi College and a requirement for the V-12 naval program, a midshipmen's school. He did so, and taught mechanical drawing in that department.

Robinson Street Baptist Church was constituted Dec. 3, 1950, in a service at Van Winkle Baptist Church and called Holloway as pastor. When a new sanctuary was completed in 1957, it was a near first in the state of ultra-modern architectural style—possibly stemming from Holloway's interest in art and architecture.

In October, 1960, Holloway resigned and moved to Phoenix, Ariz. to begin establishment of a mission church there. By then Robinson Street had 480 members; 200 had come on profession of faith. While the pastor was in Phoenix, a little boy, possibly influenced by his parents' opposition to the mission, set fire to Holloway's house and burned all his library.

In the early 1960's he returned to Mississippi and by 1965 had led in the organization of Northcrest Baptist Church, Meridian.

One pastorate he held after 1974 retirement was at Oak Grove Baptist Church near Philadelphia. During retirement he bought some acreage near Meridian and built a cabin, his "Walden Pond," so to speak. Always before, he had been an ardent golfer. In retirement he became an ardent hunter and claimed trophies for shooting wild boar, deer, ducks, big game. Through this hunting interest which he shared with young men of the area, he was able to have a tremendous influence on young people, Roberts said. Young businessmen of Meridian were pallbearers at his funeral.

Homecomings

Mount Gilead (Union County): homecoming July 4; regular morning service; dinner on the grounds; singing in the afternoon; no evening service.

Willis Brown dies in N. O.

Funeral services for Willis A. Brown, Sr., 72, were held at 10:30 a.m. June 28 at Briar Hill Baptist Church near Florence. Burial was in Briar Hill Cemetery with full military honors. Brown died Saturday, June 25, at the Baptist Hospital in New Orleans, La., after becoming ill in New Orleans during the meeting of the Southern Baptist Convention.

Brown retired Dec. 31, 1974, after 12 years as associate director, Division of Chaplaincy, Home Mission Board, SBC, Atlanta. He and his wife moved to Rankin County, to a home adjoining the site where she grew up.

In retirement he had continued to take speaking engagements and writing assignments and had served since 1976 as a chaplain at Mississippi Baptist Medical Center.

Brown, born at Pontotoc, Miss., was graduated from Mississippi College and received Th.M. and Ph.D. degrees from Southern Seminary. He had served pastorates in Mississippi, Louisiana, and Kentucky.

During World War II, he spent five years as a chaplain in the Army and then remained in the Reserves until 1960 when he retired as colonel.

Survivors are his wife, Ruby Taylor Brown; a son, William A. Brown, Jr., of Mount Olive, N. C.; a daughter, Annette B. Tanner of Alexandria, La.; one brother, three sisters; and five grandchildren.

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Editorials . . .

Free and responsible

July 4 is our most glorious national holiday because it is when the people of the new world declared themselves to be free of the shackles of the past just as Easter is our most glorious religious holiday because it symbolizes the fact that we can be free from the shackles of sin if we choose to be.

Freedom is precious to us, and well it should be. The Lord intended for us to be free. This was the message of the declaration signed on July 4, 1776, which pointed out, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness."

It is time to give attention to our freedom and to think what it means. It is time to give thanks for that freedom and to consider its responsibilities.

Of course, it is not possible ever to completely encompass the totality of those considerations. Freedom means many things, and our responsibilities are almost beyond limit.

The larger and more complex our nation grows the more difficult it is to maintain a complete individual freedom. We become bound by more and more regulations that keep us on the one hand from being completely free to do as we please and on the other hand from treading on someone else's freedom.

Freedom means we are free to suc-

ceed, and that means we are also free to fail. We are free to vote out those who would limit our freedom if they could. We are free to preach the gospel, and we are free to listen to the preaching of the gospel. That in itself is more of a responsibility than we can ever fully comprehend; for though it is political freedom that gives us this right, we therefore become bound to give ourselves to preaching the gospel wherever we may be allowed to preach it.

There are no missionaries sent out from totalitarian countries. Because we are free, we must do it.

The blessings of freedom are many. Every blessing is matched by a responsibility. On this anniversary of

our political freedom, let us be thankful for the fact that it allows us to be more vocal about our freedom from sin, let us be thankful for the many other blessings of freedom, and let us boldly accept our responsibilities that have come our way because we are free.

An Ex-POW license plate identifies the writer as one who has had a brief taste of the loss of freedom. The lack of freedom is not a pleasant experience. Let us be thankful for the fact that we are free to worship, to vote for whom we please, and to move about as we see fit. And let us be conscious of the fact that there are many millions who do not have these freedoms. They are due our concern and our prayers.

Missions a conversation piece

Any discussion of the Southern Baptist Convention has to begin with the realization that the convention is a democratic body, and the messengers can vote as they please and will vote as they please. They may vote one way one year and another way the next, or they may switch their voting philosophy in the middle of the convention. They may go to one convention and miss the next.

So there is no way of determining with any degree of accuracy just what will happen at a convention. There seems to be no question, however, that when messengers are gathered they are conservative in their leanings.

The messengers represent only a small fraction of Southern Baptist church members, for they number only about 20,000 out of some 13.7 million. It is likely that the members who do not attend are about as conservative as those who do.

The problem is that for some reason a sizeable group of convention-goers has been convinced that a great number of those who vote differently are not conservative. That, however, is not the case.

People vote differently because of shades of convictions and understanding, and each could very likely give a reasonable explanation for every vote that would be understood by those voting in opposition.

There is, for instance, the issue of an amendment to the U.S. Constitution that would speak to prayer in the public school. Those who voted against the resolution surely are not opposed to their children gathering in prayer groups on the school grounds. They do fear, however, a Mormon teacher or a non-evangelical principal establishing a prayer ritual or leading in a prayer time that is foreign to their concepts. Therefore they feel that the authorities at any level should not become involved in whatever prayer time might

be observed at the public school.

On the other hand, those who voted for the resolution doubtless have watched lower courts erode any sort of reasonable prayer situation in the public school because of a misunderstanding of the constitution and misunderstanding of rulings that have been made by the Supreme Court. Then in recent days the Supreme Court itself has ruled that children in public schools cannot gather on the school grounds in any sort of prayer time. So there is reason for concern on the part of both groups, but it is not an "us versus them" arrangement. It is a group of thousands of Baptists expressing their views as is their right because of being Baptists.

It is true, of course, that there is some degree of latitude regarding theological positions. The distance between the extremes, may be greater than is comfortable, but those few who may be on the extreme left of a moderate position are not liberal by the standards of the theological world generally. They are, however, liberal by the standards of those on the extreme right side of the spectrum. And it is true that those on the extreme right outnumber those on the extreme left. The great mass of the people, however, is at neither extreme and is conservative by anybody's standards.

So the statement by SBC President Jimmy Draper that the first order of business is to get Southern Baptists talking to each other is certainly a valid observation. That could prove to be more easily said than done, with Southern Baptists scattered over 50 states and the territories (and actually parts of Canada are included); but there must be some way of approaching such an objective.

As and when such communication gets under way, there are a few situations that must be kept in the forefront of all considerations. The constitution

of the Southern Baptist Convention points out that the first messengers met on May 8, 1845, "for the purpose of carrying into effect the benevolent intention of our constituents by organizing a plan for eliciting, combining, and directing the energies of the denomination for the propagation of the gospel . . ." As a church seeks to spread the gospel in its own area it goes about it in whatever way it deems to be best. As it joins with other Southern Baptist churches to extend its witness beyond its own area, however, it is then faced with tailoring its energies into a plan of operation that has been established by the total group.

The convention struggled with ways of eliciting, combining, and directing its energies for 70 years until in 1925 it did indeed organize a plan for doing all of that; and the Cooperative Program was born. The Cooperative Program may have aspects that are not completely palatable to everyone, but it is strictly within the constitutional provisions of the Southern Baptist Convention. The constitution goes on to establish the purpose of the convention as being "to provide a general organization for Baptists in the United States and its territories for the promotion of Christian missions at home and abroad and any other objects such as Christian education, benevolent enterprises, and social services which it may deem proper and advisable for the furtherance of the kingdom of God."

That is exactly what Southern Baptists are trying to do through their convention, and the Cooperative Program fits that effort precisely.

Given the Baptist fierce insistence on independence, it must be stated that no church is bound in any way to support every aspect of the total program or even any part of the program. When one gives attention to the constitution, however, there would seem to be a lack

of interest in Southern Baptist work among those who could not give reasonable support to the plan. Any other way of trying to go about the same endeavor would be to revert to the days when every agency or institution could come before the churches with pleas for support, and the most dramatic plea generally elicited a disproportionate share of the support.

As it is now, it is the convention assembled that determines what causes will receive what amount of support, except for those entities that are outside the framework of the convention and feel free to come before those churches which will accept their overtures.

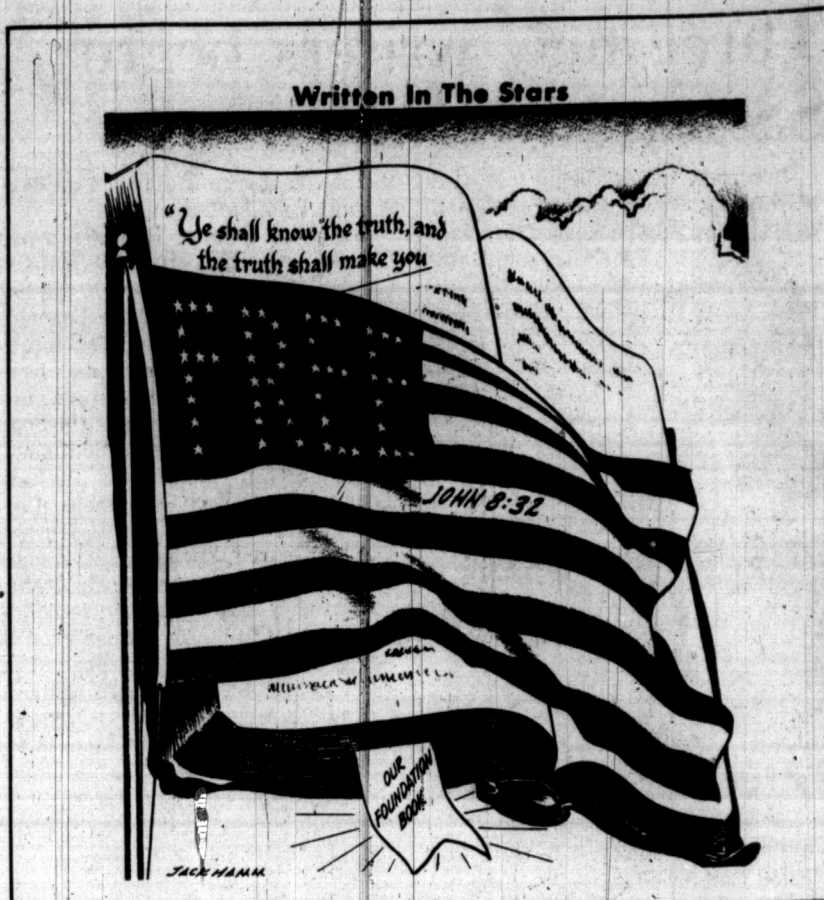
While there is no way of denying those outside agencies their entree to the churches, there also doesn't seem to be any reasonable circumstance for not enthusiastically supporting the plan that is called for in the constitution and which has been adopted by the convention.

The Cooperative Program, established in 1925, is affirmed year after year as the convention adopts the budget. The budget always is one of the least debated issues to come before the body.

The constitution doesn't deal with moderates or conservatives. It simply sets up an operation for witnessing to the lost and performing what other education and benevolent enterprises and social services the body should endorse.

Surely this is a stackpole around which we can provide our support and go on to try to win those citizens of the world who we haven't let get away from us already because we failed to get there in time or who have failed so far to respond.

Surely we can find some way of beginning to communicate, and missions should provide an attractive conversation piece.



Faces And Places

By Anne Washburn McWilliams

"When she sang, I thought of a snowbird," said a six-year-old after a Kim Wickes concert. I first heard Kim's superb soprano on television. During a similar Billy Graham crusade in 1959 this blind and incredibly brilliant young woman first understood that "relationship with God should be a one-to-one thing."

Not long ago I had the good fortune to be with her during a tour of Israel. Across a room in the Atlanta airport I saw her lovely smiling Korean face. A pink pantsuit looked great with her long black hair. Four feet ten, supple and graceful, she was doing calisthenics while talking to someone near her. "I like to do two or three things at once," she told me. She travels constantly, worldwide, and usually alone. "I trust the Lord, and he sends the right persons to help." It isn't always easy, though. Obstacles bristle that a seeing person would not encounter.

I remember her standing on the mountain at Masada, waiting for her next "helper." She can't read while she waits. Hence the exercises. At home she has an exercise wheel; she's an expert with the hula hoop.

Never have I heard of a blind tour guide, but she plans to lead a tour to Israel Nov. 28-Dec. 8 this year.

She expects to take linens to a special hospital in Israel for children injured during various conflicts. A child victim of war herself, she said her heart goes out to those little ones.

In 1950, at age 3, Kim (Eun Joonie she was called then) was blinded by a bomb in Korea. Her father could not bear to watch his children starve so he threw Kim and her sister into a river. At his wife's screams, he rescued Kim, but the little sister drowned. Later her father took her to an orphanage in Taegu. There she began to sing. At age 10, she had to adjust to a new language and a strange culture for she came to the U.S., to be adopted by George and Eva Wickes of Indiana. Her life story is told in Kim, a book by Hugh Stevens.

In high school, students took turns reading assignments to her. At Indiana University, she got a master's degree in music and finished course work toward a doctorate. Against fierce competition she was awarded a Fulbright Scholarship to study at the Vienna Institute of Music and Dramatic Arts.

Since 1974, Kim said, the Lord has led her step by step in a "faith ministry of singing, verbal testimony, and Bible teaching." Last year she went to Korea twice to minister to the blind, an unusual case of the blind leading the blind. Though she is a Southern Baptist, her concert ministry has taken her to churches of many denominations, from Alaska to Mississippi, from North Carolina to Hawaii.

I called Kim at her office (address: Box 1370, West Memphis, Ark. 72301). Her secretary reads the mail to her, a time consuming necessity. "I handle as much by phone as I can," she said. "such as arranging for travel schedules." Her fantastic memory has on tap hundreds of names and telephone numbers.

"That which keeps me encouraged," she wrote, "and prevents me from giving up is that the Lord hears the cry of the fatherless and the widows. Also, how often must I stand

firmly on the promises of Isaiah 42:16 and Jeremiah 33:3." Though she says she is "not much for needless decorations for the externals such as walls" she has had some scripture passages framed. One in her office is Isa. 41:10.

The snowbird



Kim sings on the sea of Galilee.

When I heard her sing "The Holy City," she was wearing a vivid red evening gown. Unable to drive, she shops seldom, so looks for clothes that last — that are comfortable, won't wrinkle, "clothes that fit and are in good taste and the right style for me." So short, she must have dresses hemmed or cut off. "I ask the Lord to guide me in this too," she said, and quoted Psalm 138:8 — "The Lord will perfect that which concerneth me; thy mercy, O Lord, endureth forever; forsake not the works of thine own hands."

In the Cairo airport, I saw her peeling a huge grapefruit. "I can cook," she said, "but I'm slow. I like to make fresh juice at home, time permitting." When in West Memphis she said, she spends every possible minute reading and "trying to get the Bible inside me. Because the Braille Bible consists of 18 big, fat volumes, it is impossible to put it in a suitcase. This means I have to 'make hay' while I am in town." Last year she got a Braille Bible for her birthday; now she has one at the office and one at home.

What she would most like to see if she could, is "an ink print King James Bible" and to be "able to read the concordance instead of having to feel through oceans of dots . . ." She added, "The Lord leads me to urge people to read and study his Word . . ."

Many have said a visit to Bible lands can offer an unforgettable spiritual experience. I know that Jesus is with me here, and everywhere — not just there — so I listened with some skepticism. But on a Galilee boat, when I was crossing from the flower-filled resort of Tiberias to the eucalyptus-fringed ruins of Capernaum, my tears came, unexpected and unbidden as Kim Wickes began to sing "The Stranger of Galilee." Jesus was in the boat, "closer to me than breathing, nearer than hands and feet." I realized with a poignant freshness what the few years of his living as man in this land had come through the ages to mean to me. Gratitude overwhelmed me.

John Adkerson, tour director, said, "Along those shores he healed the sick. He made the lame to walk, and the deaf to hear . . ." Kim interrupted — "and he made the blind to see."

Non-profit postal hike

(Continued from page 1)

level than \$400 million. However, spokesmen for both budget and appropriations committees told Baptist Press that adding funds to the postal subsidy would be "very difficult" since such a move would require taking them from somewhere else in an already tight budget.

On the same day, Congress sent to President Reagan an urgent supplemental appropriations bill containing a \$62 million amendment to restore non-profit mailers to step 13 of the phasing process for the remainder of fiscal 1982, or through Sept. 30. The amendment was added to the bill in the Senate by Sen. Quentin E. Burdick, D-N.D. and Sen. Ted Stevens, R-Ala.

The president vetoed the legislation however, because it contained what he considered a \$3 billion bailout for the housing industry. It is uncertain when

or whether an additional 1982 postal subsidy will be enacted. An aide to Burdick told Baptist Press she expects the measure to be passed sometime this summer.

(Chesser writes for the Baptist Joint Committee.)

Letters . . .

Editor's Note: Identification of Alton Fagan as pastor of First Baptist Church of Beaumont in Letters to the Editor last week was in error. Fagan's mailing address is Beaumont, but he is pastor of Seminary Baptist Church and Union Baptist Church. Joe Strahan is pastor of First Baptist Church, Beaumont. The occasion for the letter was the theft of all of Fagan's belongings from his home while he was attending the Southern Baptist Convention in New Orleans.

Staff Changes

First Baptist Church Hattiesburg, has called Peter McLeod, pastor of First Baptist Church, Chattanooga, Tenn. as pastor.

Plans are for him to arrive in Hattiesburg in July in order to get acclimated to the community and to receive job orientation from Brooks Wester, current pastor, who will retire Sept. 6. Previously McLeod led in two revivals at the Hattiesburg church.

McLeod, 45, native of Shotts, Scotland, migrated to the U.S. in 1955 to pursue an architectural degree at Grand Canyon College, Phoenix, Ariz. He got a B.A. degree there and a B.D. degree from New Orleans Seminary. In 1972 he became a naturalized American citizen. Other pastorates he has held were in Oglethorpe and Atlanta, Ga.; Lexington, Ky; and Waco, Texas.

Ken Shoemaker is the new pastor of Bond Church, Gulf Coast. He is from Hattiesburg. A trailer has been bought for a weekend pastorage.

Bill Duncan has accepted the pastorate of First Church, Booneville. He moved there from Parkview Baptist Church, Monroe, La. Duncan, a native of Collins, Miss., is a graduate of Mississippi College and New Orleans Seminary. He went to Louisiana from the pastorate of First Baptist, Long Beach, Miss.

First Baptist Church, Pass Christian has called Carl Miller as pastor. Miller and his family have been members of First Baptist, Long Beach.

First Church, Leakesville, has called Mark Walker as minister of music and youth. Walker came from First Baptist Church, Robertsdale, Ala. He formerly served Trinity, Biloxi. The church, Phil L. Walker, pastor, welcomed him and his wife Joy and daughter Lisa with a reception and pounding.

Dale Wilson has accepted the pastorate of First Baptist Church, Moss. He and his wife were welcomed to the church June 20 with an ice cream supper and a grocery pounding. He was formerly pastor of Siloam Church, Franklin County.

Calvary Baptist Church, Columbia, has called Mike Parks as minister of music. He is a graduate of Memphis State University and is a student at New Orleans Seminary. He and his wife moved to Columbia from Okolona.

Shoreline Park Baptist Church, Gulf Coast, has called Glenn Phillips as pastor. Phillips, a bi-vocational pastor, is T/SGT in the U.S. Air Force, stationed at Keesler A.F.B., Biloxi. He is a graduate of Alabama Christian College.

Roland Satterfield is minister of education at First Church, Tupelo. He moved to Tupelo from a similar position at Westwood Baptist Church, Birmingham, Ala.

Tim Williams, pastor, Cleary Baptist Church, Florence, for four years has resigned in order to assume responsibilities as pastor at First Baptist Church, Columbia, Ala.

Richard Johnson has resigned as minister of education at East Corinth Church, Corinth, to accept the pastorate of Temple Baptist Church, Myrtle.

South Siders work in California

Thirty-two young people and adults from South Side Baptist Church, Meridian, will conduct Vacation Bible schools in Oxnard, Calif., July 6-20. During the mornings, Bible School will be taught to approximately 250 children at the Point Mugu Naval Air Station. Afternoon sessions will be held for an estimated 1500 children at the Port Hueneme Seabee Construction Battalion. The group has been in training each week for six months.

According to Allen Tyner, minister of music and activities, South Side plans for this venture began over a year ago with Chaplain Jerry Bruce and Chaplain Marvin Chamberlain of the U.S. Navy.

Tyner states that the church's puppet and clown ministries will make presentations at both military installations. Also, a multimedia slide presentation entitled, "Welcome to Mississippi" will be shared at both bases and at the First Southern Baptist Church of Oxnard.

Those making the California tour are: Brenda Tyner, Suzy Eagle, Bonnie Eagle, Janis Watson, Rebecca Thatch, Frannie Thatch, Barbara Dopper, Lynn Boardman, Lynn El-dridge, Vicki Boyd, Tondra Prince, Liz Cain, Amy Pope, Cindy Campbell, Beverly Gibson, Kaye Palmer, Ouida Darsey, Toni Glover, Cynthia Snow, Ouva Green, Arline Myers, Barbara

Wigington, Tommy Darsey, Mike Cain, Tommy Wigington, Danny Wayne Palmer, John Torrance, Andy Jarman, T. R. Darsey, Todd Wing, Johnny Tyner, and Allen Tyner.



South Side clowns

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Just for the Record

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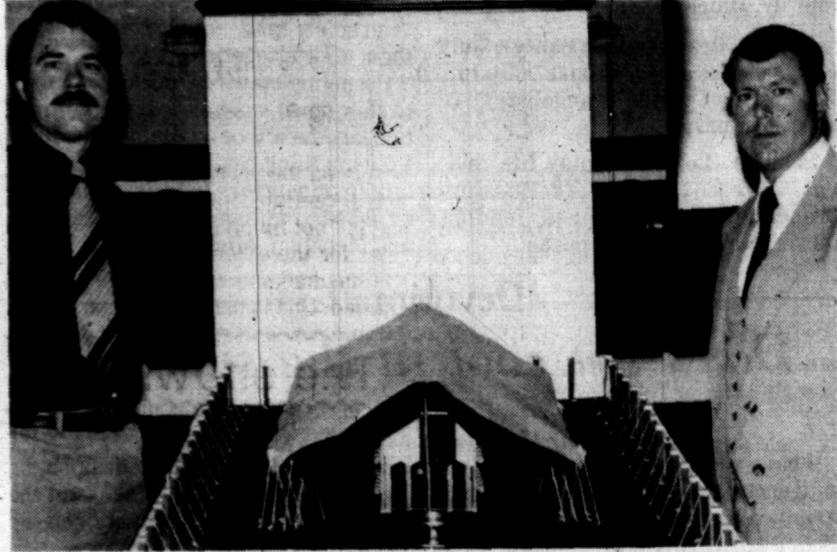
WOODVILLE HEIGHTS BAPTIST CHURCH, JACKSON, held a recognition service May 26 to honor GAs for their achievement in mission adventures. GAs and leaders participating were: First row, left to right: Mrs. Dawn Brewer, Janice Sims, Brandy Gray; second row: Danette Berry, Beth Bulger, Brandy Smith; third row: Mrs. Annette Sifford, Susan Martin, Paige Smith, Susan Sifford; fourth row: Mrs. Norma Bowlin, Allison Parker, Tricia Minyard, Julie Bowlin, Wendy Cowden, Judy Parker is WMU director; Carl Savell is pastor.



CALVARY BAPTIST CHURCH (ALCORN) has licensed two young men to the gospel ministry. MIKE PRIEST (left) is a freshman at Northeast Mississippi Junior College and plans to enroll in Blue Mountain College this fall. EDDIE WILHITE (right) is also a freshman at Northeast and plans to continue there through his sophomore year. WAYNE MARSHALL (center) is pastor at Calvary. Both of these young men may be contacted for supply preaching by calling Calvary Baptist Church in Corinth—286-2039.



MORRISON HEIGHTS BAPTIST CHURCH, CLINTON, crowned six Acteen Queens on June 2: Left to right, they are: Connie Penton, Carla Corley, Dacia Durr, Jennifer Smith, Missy Dalton, and Angie Gilstrap. In the same missions recognition service, achievement awards were presented to Mission Friends, Girls in Action, and Royal Ambassadors, and their leaders. Marjean Patterson is WMU director and Ed McDonald is Brotherhood director.



Joel Stroud, a layman from Belen Baptist Church, Quitman Association, presented his model of the Old Testament Tabernacle to the Sunflower Church. The presentation included a history of the Tabernacle and an extensive explanation of its symbolism. Shown are Stroud (left) and Harold Mosley, pastor of the Sunflower Church.



A recognition service for Girls in Action and Acteens was held at FIRST BAPTIST CHURCH, EUPORA, on May 23. The theme, "Send the Light," used a candlelighting ceremony. Thirty-six were recognized. A slide presentation was given by older Acteens on their projects. Mrs. J. C. Herrod is WMU director, Mrs. David Sneed, GA director and Mrs. Shirley Perkins, Acteens director. William S. Stewart is pastor. Baptist Young Women entertained at a reception.



On Sunday, May 23, the East McComb Baptist Church celebrated the burning of a \$150,000 loan for renovation of the sanctuary after final payment. Pictured left to right are James Bickham, minister of music; Clayton Barrett, chairman of the budget committee; Glen R. Puckett, pastor; Jerry W. Smith, minister of education/youth.



The piano students of Rita Dobbs were presented in a recital on May 1 at the Baptist Indian Center near Philadelphia. This piano teaching program, funded by state mission offerings, is designed to train musicians for local churches. Seated left to right are: Nell Willis, Johnny Clemons, and Rose Nell Clemons. Standing, left to right, are: Willie May Jim, Denise Jim, Lori Denison, Danny York, Tammy Gibson, Alma Sam, Anita Anderson, and Rita Dobbs. Mr. and Mrs. Dolton Haggan serves as missionaries to the Choctaw Indians.

Calvary Baptist Church (Alcorn) began a weekly bus ministry with an attendance that first Sunday, March 21, 1982, of 16. Since that time the attendance has risen to over 80 and an average of 26. Seven professions of faith have already been made as a result of this ministry. Tommy Marsh is the driver. Paul Waldon is bus captain and coordinator for this ministry. Wayne Marshall is pastor.

New Hope Baptist Church, Lee County, honored its senior adults May 2. The morning service was dedicated to them with the noon meal served; 26 adults, ages 60 to 86, participated. Lyndle Davis is pastor.



UNION CHURCH NEAR PICAYUNE plans to expand its education facilities. "Union is in an area fast becoming a bedroom community for the Gulf Coast, Slidell Shipyards, and New Orleans industry," said the pastor, G. A. McCoy. "The church saw the need to expand, in order to reach hundreds in the community who need Christ." Clarence Cutrell was assigned by the Stewardship department, Mississippi Baptist Convention Board, to direct Union's "Together We Build" program. Goals set were Victory \$125,000, Challenge, \$200,000, and Hallelujah, \$300,000. Around 250 attended the victory banquet April 7, the largest banquet ever held at the church. James Rester, campaign director, announced that the Victory Goal had been reached, with \$136,000 pledged. After a week of canvassing and follow-up the final total reached \$236,777. "Almost half again of the budget needs for the next three years." Union plans to add an education building that will double present capacity and provide more office space and kitchen areas. Construction is to begin in a few months.

Steering committee members are pictured, left to right: Charlotte Person, Carolyn Seal, Georgia McCormick, Evelyn Lee, G. A. McCoy, James Rester, Frank Lee, Dionne Williams, and (not pictured) J. Jones.

THE VILLAGE VIEW

FROM
Baptist Children's Village
P. O. Box 11308 Jackson, MS 39213

She Was Going . . .

She was just moments away from being released from our care. She had been a special part of our lives for a very short period of time. We said our goodbyes amidst hugs, excitement, tears, and her promise of "When I learn to write, I'm going to write you a long letter!" And then she was going . . . and she did, she tossed a glance back to us. Then in the manner which we say the most important things—just the door closes—she sweetly announced to all of us "I love ya!" And she was gone.

Presenting Our Trustees



E. R. "Jake" Bond, pastor Morrison Heights Church, Clinton



Kermit McGregor, pastor Morrison Heights Church, Clinton



Summer Fun? at Farrow Manor

Thank you, Father, for the precious experience of this child. Thank you for this ministry of yours that encircled her, however briefly, with warmth, shelter, and love. Please continue to hold her, Father. We love her too!

Vacation Dates July 23 - August 8

If you would be willing to open your home to one of our young people, please contact:
Claire Nowlin
Box 11308
Jackson, Miss, 39213
(There is a special need for homes for older teenagers.)

Jim Craig's special "find", a tiny bird nest (with egg), was perched atop his clock radio—turned incubator. The nest was shielded by the coverlet offered by his Sunday School "Adventure" magazine. What an adventure indeed for the 11 residents of Memorial Cottage when the tiny bird hatched for all the world to see!!!

Farrow Manor News

As a result of her superior performance in academics and extracurricular activities, Carolyn Chaffin has been selected to the membership of the 1982 National Honor Society of Independence High School.



Summer missionaries Renee DuBose, Donna Wise and "Martian" Rhonda Nabers gather with Village young people following chapel program recently.

Gifts of Honor and Memory May 26 - June 25, 1982

A portion of the Village View is allocated each month to a listing of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

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|---------------------------------------|---|
| Mr. Bob Almsworth | Mr. W. Q. Butler |
| Mr. Hampton Collier | Alice B. Wilson |
| Julie Anderson | Mr. Eddie Byars |
| Ed & Wanda Benoit | Clyde V. Eubanks |
| Mr. O. F. Bailey | Phillips Class, First Baptist, Columbus |
| Mr. & Mrs. Seymour Dulaney | Mr. Albert Caldwell |
| Mr. Jim Hunter Bates | Phillips Class, First Baptist, Columbus |
| Mr. & Mrs. Clarence Bodie | Srs. Walter Campbell |
| Mr. William C. Baugh | Edith M. Aldridge |
| Deacons—New Hebron | Mr. & Mrs. E. R. Hillard |
| Mr. & Mrs. James L. Chancellor | Miss Ethel Mae Bryant |
| Mr. & Mrs. E. N. Lane | Mr. Jack Carman |
| Mr. J. H. Riley | Queen Ester Class, Morrison Heights |
| Maintenance Crew, St. Regis | Mr. & Mrs. Walter Schneider |
| Mrs. Mattie Bennett | Mr. & Mrs. Travis E. Dye |
| Challenge Class—Adult V | Mrs. Ruby Inge |
| First National Bank, Jackson | Matag, Martha Swain |
| Miss Ada Bethea | Mississippi College Faculty Club |
| Miss Mary Ann Pope | Mr. & Mrs. Henry Ford Bishop |
| Miss Aline Hayes | Sunshine Sunday School Class |
| Mrs. R. V. Black | Mr. & Mrs. Edward G. Prather |
| Rev. & Mrs. John L. Stuart | Mrs. Kathryn Cassibry |
| Mr. & Mrs. Billy Joe White | Mr. & Mrs. Roy Anderson, Jr. |
| Mr. Allen Bland | Mrs. Oscar Cassibry, Sr. |
| First Baptist Church, Vicksburg | Yona P. Dowdie |
| Mr. & Mrs. Robert C. Odom | Mr. Frank Ray S. Cheek |
| Mrs. Etta Boatman | Mrs. Thelma Schuh |
| Yale Street Baptist Church, Cleveland | Miss Callie D. Chism |
| Mr. Wallace W. Booty | Mr. & Mrs. E. R. Hillard |
| Mr. & Mrs. Leland Stokes | Mr. Luther Choate |
| Mrs. Hazel Boykin | Frank E. Drake |
| Nettie Scruggs | Mr. William O. Clement |
| Mr. & Mrs. Harold Crocker | Mr. C. E. Whitehead |
| Mr. Cooper Boyles | Mr. Selma Cole |
| Mrs. Pattie M. Norris | Phillips Class, First Baptist, Columbus |
| Mr. William Guy Branscome, Sr. | Mr. & Mrs. Robert E. Jernigan |
| Mr. & Mrs. Hayes Branscome | Mr. Miles Collins |
| Mr. G. B. Bright | Allie Gullidge |
| Mr. & Mrs. James E. Merritt | Mr. Lee David Conner |
| Mrs. Jesse Oswalt | Mrs. Sadie C. Yerger |
| Mr. Junior Brown | Mr. & Mrs. W. John Martin, Jr. |
| Mrs. J. G. Hammond | Mr. Lee Conner |
| Mr. Hiram Bruster | Carmen Fisher's Sunday School Class |
| Thelma M. Lindsay | Beverly Pentecost |
| Mr. T. L. Brunt | Mr. & Mrs. Dwight C. Spencer |
| Mr. & Mrs. Van D. Stove, Jr. | Mrs. Doris S. Boyer |
| Mr. Wylie D. Burnett | |
| Mrs. Clyde Damper | |

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| Mr. & Mrs. Joe C. McClure | Mr. & Mrs. Joe C. McClure |
| Mr. & Mrs. Lawrence Kenneth | Mr. & Mrs. Joe C. McClure |
| Mrs. Donald Covington | Mr. & Mrs. Joe C. McClure |
| Dr. & Mrs. William F. Everett | Mr. & Mrs. Joe C. McClure |
| Mr. & Mrs. Crawford | Mr. & Mrs. Joe C. McClure |
| J. E. Cone | Mr. & Mrs. Joe C. McClure |
| Mrs. N. G. Crook, Jr. | Mr. & Mrs. Joe C. McClure |
| Mr. & Mrs. B. A. Clendinning | Mr. & Mrs. Joe C. McClure |
| Mrs. Little Darby | Mr. & Mrs. Joe C. McClure |
| Helen & Andy Snider | Mr. & Mrs. Joe C. McClure |
| Mr. P. F. Davenport | Mr. & Mrs. Joe C. McClure |
| Mrs. Virginia C. Terry | Mr. & Mrs. Joe C. McClure |
| Mr. Guy Dickerson | Mr. & Mrs. Joe C. McClure |
| Mr. & Mrs. Vonnice Cothren | Mr. & Mrs. Joe C. McClure |
| Mrs. Nellie Dillon | Mr. & Mrs. Joe C. McClure |
| Mr. & Mrs. Vonnice Cothren | Mr. & Mrs. Joe C. McClure |
| Mr. Sam Dobbs | Mr. & Mrs. Joe C. McClure |
| Mrs. Lois H. Duckworth | Mr. & Mrs. Joe C. McClure |
| Mr. & Mrs. John E. Covington | Mr. & Mrs. Joe C. McClure |
| Mrs. Thomas Caddy | Mr. & Mrs. Joe C. McClure |
| Mr. & Mrs. B. R. Crady | Mr. & Mrs. Joe C. McClure |
| Mr. & Mrs. Jack L. Marshall | Mr. & Mrs. Joe C. McClure |
| Mrs. Janie Figg Eckles | Mr. & Mrs. Joe C. McClure |
| Mrs. B. J. Croiland | Mr. & Mrs. Joe C. McClure |
| Mr. & Mrs. N. Edmonds | Mr. & Mrs. Joe C. McClure |
| Mr. & Mrs. Robert McDonald | Mr. & Mrs. Joe C. McClure |
| Mattie Mae Viverette | Mr. & Mrs. Joe C. McClure |
| Mr. & Mrs. John P. Eitel | Mr. & Mrs. Joe C. McClure |
| Elizabeth Dakin | Mr. & Mrs. Joe C. McClure |
| Mr. Patrick Everett | Mr. & Mrs. Joe C. McClure |
| Viola K. Rush | Mr. & Mrs. Joe C. McClure |
| Mrs. R. T. Fancher | Mr. & Mrs. Joe C. McClure |
| Mrs. Sam M. Bailey | Mr. & Mrs. Joe C. McClure |
| Mr. & Mrs. Louis Fancher, Jr. & Family | Mr. & Mrs. Joe C. McClure |
| Mr. William Farrar | Mr. & Mrs. Joe C. McClure |
| Mr. & Mrs. Jack L. Marshall | Mr. & Mrs. Joe C. McClure |
| Father of Mr. & Mrs. John Mason | Mr. & Mrs. Joe C. McClure |
| Clyde V. Eubanks | Mr. & Mrs. Joe C. McClure |
| Mr. Fletcher Ferguson | Mr. & Mrs. Joe C. McClure |
| Mrs. Lois H. Duckworth | Mr. & Mrs. Joe C. McClure |
| Mrs. Elinor Flinn | Mr. & Mrs. Joe C. McClure |
| Mrs. R. L. Youngblood | Mr. & Mrs. Joe C. McClure |
| Mr. Thomas Floore | Mr. & Mrs. Joe C. McClure |
| Shuquak Baptist Church | Mr. & Mrs. Joe C. McClure |
| Mr. Bennie Floyd | Mr. & Mrs. Joe C. McClure |
| Mr. & Mrs. Walter H. Kendall | Mr. & Mrs. Joe C. McClure |
| Monell Ford | Mr. & Mrs. Joe C. McClure |
| Mrs. Foy A. Davis | Mr. & Mrs. Joe C. McClure |
| Mr. Tom Fowkes | Mr. & Mrs. Joe C. McClure |
| Mrs. E. C. Black, Jr. | Mr. & Mrs. Joe C. McClure |
| Mr. B. R. Gaillard | Mr. & Mrs. Joe C. McClure |
| Mr. & Mrs. W. W. Thurmond | Mr. & Mrs. Joe C. McClure |
| Edward Galligan | Mr. & Mrs. Joe C. McClure |
| Mrs. & Mrs. J. W. Adams | Mr. & Mrs. Joe C. McClure |
| Mrs. R. D. Goodwin | Mr. & Mrs. Joe C. McClure |
| Mrs. Albert McGraw | Mr. & Mrs. Joe C. McClure |
| Mr. S. T. Gordon | Mr. & Mrs. Joe C. McClure |
| Mrs. W. T. Townsend | Mr. & Mrs. Joe C. McClure |
| Mrs. Wilbur Welch | Mr. & Mrs. Joe C. McClure |
| Mr. Edwin Gray | Mr. & Mrs. Joe C. McClure |
| Mrs. Lottie F. Benson | Mr. & Mrs. Joe C. McClure |
| Mr. Harmon Grayson | Mr. & Mrs. Joe C. McClure |
| Mr. & Mrs. Flynt C. Hobgood | Mr. & Mrs. Joe C. McClure |

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| Mr. Owen Gregory | Mr. & Mrs. Gary D. Davis |
| Dr. & Mrs. T. J. Saffley | Mr. & Mrs. Gary D. Davis |
| Kim Haggard | Mr. & Mrs. Gary D. Davis |
| Lonzo & Mary E. Peacock | Mr. & Mrs. Gary D. Davis |
| Mr. Jimmy Halbert | Mr. & Mrs. Gary D. Davis |
| Mrs. Hazel C. Ramsey | Mr. & Mrs. Gary D. Davis |
| Mr. & Mrs. Lawrence B. Pope | Mr. & Mrs. Gary D. Davis |
| Mr. & Mrs. Howard Lee | Mr. & Mrs. Gary D. Davis |
| Jean Hamblett | Mr. & Mrs. Gary D. Davis |
| Elsa J. Hays | Mr. & Mrs. Gary D. Davis |
| Mr. & Mrs. Douglas Wallace | Mr. & Mrs. Gary D. Davis |
| Mr. & Mrs. James B. Sykes, Jr. | Mr. & Mrs. Gary D. Davis |
| Mr. & Mrs. Wade C. Donnell | Mr. & Mrs. Gary D. Davis |
| First Baptist Church, Vicksburg | Mr. & Mrs. Gary D. Davis |
| Mr. Steve Harbin | Mr. & Mrs. Gary D. Davis |
| Mr. & Mrs. Walter H. Kendall | Mr. & Mrs. Gary D. Davis |
| Mrs. Bertie Harrison | Mr. & Mrs. Gary D. Davis |
| Mrs. Ann C. Jones | Mr. & Mrs. Gary D. Davis |
| Mr. Houston Harvey | Mr. & Mrs. Gary D. Davis |
| Mr. & Mrs. Jesse L. Howell, Jr. | Mr. & Mrs. Gary D. Davis |
| Mr. & Mrs. Guy Branscome, Sr. | Mr. & Mrs. Gary D. Davis |
| Mr. Thomas Wilson Hays | Mr. & Mrs. Gary D. Davis |
| Hampton Collier | Mr. & Mrs. Gary D. Davis |
| Miss Norma Heard | Mr. & Mrs. Gary D. Davis |
| Dolyle R. Phillips | Mr. & Mrs. Gary D. Davis |
| Mr. Frank Herren | Mr. & Mrs. Gary D. Davis |
| Mr. & Mrs. Walter H. Kendall | Mr. & Mrs. Gary D. Davis |
| Mrs. Bess Hills | Mr. & Mrs. Gary D. Davis |
| Althean Sunday School Class | Mr. & Mrs. Gary D. Davis |
| Collins | Mr. & Mrs. Gary D. Davis |
| Mr. Lewis G. Hines | Mr. & Mrs. Gary D. Davis |
| Mr. & Mrs. A. F. Barnett | Mr. & Mrs. Gary D. Davis |
| Mr. Wesley Hodges | Mr. & Mrs. Gary D. Davis |
| Mr. & Mrs. Vardaman Ellington | Mr. & Mrs. Gary D. Davis |
| Miss Margie Hubbard | Mr. & Mrs. Gary D. Davis |
| Miss Pearl Ware | Mr. & Mrs. Gary D. Davis |
| Mrs. E. D. Hunter, Sr. | Mr. & Mrs. Gary D. Davis |
| Mrs. W. J. Westbrook | Mr. & Mrs. Gary D. Davis |
| Mrs. Essie Mae Hunter | Mr. & Mrs. Gary D. Davis |
| Thursday Club | Mr. & Mrs. Gary D. Davis |
| Mr. J. S. Jacks | Mr. & Mrs. Gary D. Davis |
| Mr. George K. Woods | Mr. & Mrs. Gary D. Davis |
| Mr. Tommy Jelfcoat | Mr. & Mrs. Gary D. Davis |
| Mr. & Mrs. George H. Lippe | Mr. & Mrs. Gary D. Davis |
| Mr. Curtis Jones | Mr. & Mrs. Gary D. Davis |
| Mr. & Mrs. D. L. Pease | Mr. & Mrs. Gary D. Davis |
| Mrs. J. N. McGraw | Mr. & Mrs. Gary D. Davis |
| Mrs. Virginia C. Terry | Mr. & Mrs. Gary D. Davis |
| Mrs. Emma E. Jones | Mr. & Mrs. Gary D. Davis |
| Mr. & Mrs. Robert W. Jernigan | Mr. & Mrs. Gary D. Davis |
| Mrs. Ollie Mae Jones | Mr. & Mrs. Gary D. Davis |
| Mr. & Mrs. Louis Fancher, Jr. & Family | Mr. & Mrs. Gary D. Davis |
| Mr. Robert Jones | Mr. & Mrs. Gary D. Davis |
| Katherine Boney | Mr. & Mrs. Gary D. Davis |
| Mr. Samuel C. Jones | Mr. & Mrs. Gary D. Davis |
| Mr. & Mrs. Lamar Arthur | Mr. & Mrs. Gary D. Davis |
| Mrs. W. F. Jones | Mr. & Mrs. Gary D. Davis |
| Mrs. Thomas Fite Paine | Mr. & Mrs. Gary D. Davis |
| Mrs. James S. Kent | Mr. & Mrs. Gary D. Davis |
| Mr. & Mrs. Albert R. King | Mr. & Mrs. Gary D. Davis |
| Mrs. Willie B. Kent, Jr. | Mr. & Mrs. Gary D. Davis |
| Mr. & Mrs. Harry C. Hall | Mr. & Mrs. Gary D. Davis |
| Mr. & Mrs. James Coward, Jr. | Mr. & Mrs. Gary D. Davis |
| Mr. Buddy La Presto | Mr. & Mrs. Gary D. Davis |
| Louise Skelton | Mr. & Mrs. Gary D. Davis |

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| Irene Lawler | Mr. & Mrs. William A. Huff |
| Mr. & Mrs. Gary D. Davis | Mr. & Mrs. William A. Huff |
| Mr. Virgil M. Leonard | Mr. & Mrs. William A. Huff |
| Mr. & Mrs. Wayne L. Baker | Mr. & Mrs. William A. Huff |
| Mrs. A. L. Little | Mr. & Mrs. William A. Huff |
| Mr. & Mrs. Mike Griffin | Mr. & Mrs. William A. Huff |
| Mrs. Edye Little | Mr. & Mrs. William A. Huff |
| Mr. & Mrs. H. B. Terry | Mr. & Mrs. William A. Huff |
| Mr. & Mrs. Lane Cockerham | Mr. & Mrs. William A. Huff |
| Lott Baby | Mr. & Mrs. William A. Huff |
| Mrs. & Mrs. Lawrence Kenneth, III | Mr. & Mrs. William A. Huff |
| Mrs. W. B. Lovelace | Mr. & Mrs. William A. Huff |
| Margaret Suttle | Mr. & Mrs. William A. Huff |
| Mrs. Willie Mae Lovelace | Mr. & Mrs. William A. Huff |
| Mr. & Mrs. P. C. Bankston, Jr. | Mr. & Mrs. William A. Huff |
| Mr. William E. Lucas | Mr. & Mrs. William A. Huff |
| Mr. & Mrs. Peter P. Buescher | Mr. & Mrs. William A. Huff |
| Mrs. Rosa Lucious | Mr. & Mrs. William A. Huff |
| Mr. & Mrs. Walter H. Kendall | Mr. & Mrs. William A. Huff |
| Mr. Bill May | Mr. & Mrs. William A. Huff |
| Mr. & Mrs. H. B. Terry | Mr. & Mrs. William A. Huff |
| Daisy F. Seale | Mr. & Mrs. William A. Huff |
| Mr. Robert Allen Mayhall | Mr. & Mrs. William A. Huff |
| Lurline Stewart | Mr. & Mrs. William A. Huff |
| Mr. & Mrs. E. McAdams | Mr. & Mrs. William A. Huff |
| First Baptist Church, Vicksburg | Mr. & Mrs. William A. Huff |
| Mr. & Mrs. McAllister | Mr. & Mrs. William A. Huff |
| Mr. & Mrs. Ray Sanders | Mr. & Mrs. William A. Huff |
| Milton G. McArthur | Mr. & Mrs. William A. Huff |
| Mrs. Linn B. Rivers | Mr. & Mrs. William A. Huff |
| Mr. P. T. McCaleb | Mr. & Mrs. William A. Huff |
| Miss Ann Alford | Mr. & Mrs. William A. Huff |
| Mr. J. W. McCraty | Mr. & Mrs. William A. Huff |
| Mr. D. V. Russell | Mr. & Mrs. William A. Huff |
| Miss Grace McElveen | Mr. & Mrs. William A. Huff |
| Mr. & Mrs. Sam Mabry, Jr. | Mr. & Mrs. William A. Huff |
| Louis Marsalis | Mr. & Mrs. William A. Huff |
| Janice McMullin | Mr. & Mrs. William A. Huff |
| Mr. & Mrs. Guy McClure | Mr. & Mrs. William A. Huff |
| Mr. Mike McMurphy | Mr. & Mrs. William A. Huff |
| Mr. & Mrs. Alvin E. Scott | Mr. & Mrs. William A. Huff |
| Mrs. D. A. Swayze | Mr. & Mrs. William A. Huff |
| Forest Baptist Church | Mr. & Mrs. William A. Huff |
| Mr. Pink McNeese | Mr. & Mrs. William A. Huff |
| Mr. & Mrs. E. N. Lane | Mr. & Mrs. William A. Huff |
| Mr. J. D. McPhail | Mr. & Mrs. William A. Huff |
| Mr. & Mrs. Braxton Clanton | Mr. & Mrs. William A. Huff |
| Mrs. Bergea S. Merrill | Mr. & Mrs. William A. Huff |
| Mr. & Mrs. Robert Merrill | Mr. & Mrs. William A. Huff |
| Mr. Tom Lyle Mitchell | Mr. & Mrs. William A. Huff |
| Frank J. Pajerski | Mr. & Mrs. William A. Huff |
| Mr. James E. Molpus | Mr. & Mrs. William A. Huff |
| WMU, Rose Hill | Mr. & Mrs. William A. Huff |
| Jane Moore | Mr. & Mrs. William A. Huff |
| Mr. & Mrs. David Robinson | Mr. & Mrs. William A. Huff |
| Mrs. Jewell Moore | Mr. & Mrs. William A. Huff |
| Mrs. Stella Ford Currie | Mr. & Mrs. William A. Huff |
| Mrs. Maude Moore | |

Millard L. Swinney of Olive Branch was elected state chaplain for the Ex-POW's of Mississippi on June 12, at Sykes Club House, Jackson, at the organization's state convention. A dinner meeting was given in honor of Congressman G. V. (Sonny) Montgomery, who was guest speaker. Swinney served as pastor in Mississippi until he had to take disability retirement last year. He is available for supply work (6274 Chickasaw Drive, Olive Branch, MS. 38654, phone 895-6713).

Three Mississippi natives will be on program during the WMU Leadership Conference in Glorieta, New Mexico, July 3-9 — Dale Holloway, Home Mission Board, national consultant for bivocational ministries, from Florence; Jean Faulkner Bond, writer, Starkville; and Betty Ann Lovelady, assistant to the president of Mississippi Baptist Seminary, Jackson.



Paul Blanchard, pastor, Airport Baptist Church, Grenada, was awarded a Doctor of Ministry degree from the Southern Baptist Center for Biblical Studies, Marietta, Ga., on June 11. He is a graduate of Delta State University and Southwestern Seminary.

Ollie Bryant of First Baptist Church, Carencro, La., is retiring from the pastorate after 36 years in the ministry, half of those in Mississippi. His address after July 1 will be 3352 Grant, Baker, La. 70714 (phone 504/775-9564). Bryant said that he will be available for supply and revivals.



Mrs. T. H. Adams, left, of First Church, Greenville, is shown with her language student **Mary Pon Lee**. Mrs. Adams presented Mary with her Laubach diploma at a special service at the Chinese Mission of First Baptist. Mary came to the U.S. from Shanghai, China, eight months ago and now reads, writes, and speaks the English language. Mrs. Adams has taught English to seven Chinese.

Graham Smith will lead in a special "Sermon in Song" service at Calvary Baptist Church, Rt. 4, Hattiesburg (Oak Grove community), on July 11 at 7 p.m. Smith is the associate pastor of Morrison Heights Baptist Church, Clinton.

Robert F. Scates, senior vice president at Baptist Memorial Hospital, Memphis, will receive the L. M. Graves Memorial Health award at a special luncheon July 15 at the Summit Club, 5100 Poplar.

The award is given through the Mid-South Medical Center Council (MMCC) to the person showing outstanding leadership in providing for the health and well-being of Mid-Southerners.

J. Wayne Flynt, chairman of the History Department, Auburn University, Auburn, Ala., received a plaque for being named winner of the Norman W. Cox Award for the best article published by the Historical Commission, SBC, in 1981. Presented by Charles W. Dewese, director of editorial services for the Commission, the award went to Flynt for his article "Southern Baptists: Rural to Urban Transition," published in *Baptist History and Heritage* (January, 1981).

He is a native of Pontotoc, Miss., and Norman Cox, for whom the award is named, was a Mississippian.

First Baptist Church, Indianola adopted a resolution June 6, in appreciation of **Thomas Dewitt Pittman**, and naming him a lifetime deacon. Pittman has taught Sunday School for 23 years, been on numerous church committees, in the Brotherhood, and was church clerk two years. He was ordained as deacon in 1948. The resolution stated that "he is a dedicated Christian faithfully serving his God and his church by furnishing local and valuable leadership and generously giving of his time, talents, and resources."

Terry White, son of Mr. and Mrs. Jerry B. White, Mississippi missionaries to Korea, was graduated as valedictorian June 4 from Korea Christian Academy in Taejon, Korea. His principal, Baptist missionary **James L. Wootton**, said that Terry is "an outstanding example of the right balance between brain and brawn. He received the scholarship award for 1980-81, scored very high on college entrance exams (and will enter Vanderbilt this fall). In athletics he was on the varsity squad in tennis, basketball and soccer, and was Most Valuable Player, All-Conference and All-Tournament (in Korean American Interscholastic Activities Conference)."

Jerry Gentry was ordained to the gospel ministry on June 13 at Northside Baptist Church, Clinton, where he once served two years as youth director. His father, **Charles Gentry** of Clinton, pastor of Wynndale Baptist Church, Jackson, gave the charge to the candidate. Others on program were Mrs. Linda McComb, Nancy Myers, Steve McNeely, former pastor at Northside, who preached the ordination sermon, and James Byrd, present Northside pastor. Gentry, a student at Southern Seminary, Louisville, Ky., is in his second summer as youth director at Greenbelt Baptist Church, Greenbelt, Md. He is a graduate of Mississippi College.

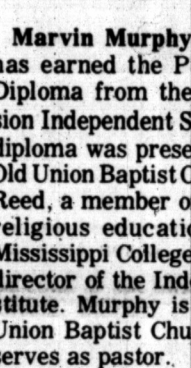


Of 64 Mid-America Baptist Theological Seminary (Memphis) graduates for May 1982, the following were from Mississippi: **Diploma in Theology**—David R. Rogers, Lonnie G. Waller. **Master of Divinity**—Troy L. Harrison, Randall Steven Krebs, Thomas Huel Moseley, R. Curtis Reese, Henry Daniel Rollins, James Samuel Simmons, Jr.

Billy Moak is the winner of a \$250 scholarship awarded to him by Brookhaven Bank and Trust Company. Competition enabled high school seniors to enter local and national essay contests with a single paper. The award was presented to Moak during Class Day ceremonies at Bogue Chitto High School May 24. A member of Pleasant Hill Baptist Church, Lincoln County, Moak sings in the choir. He formerly lived in Jackson when his father, **Thomas A. Moak, Jr.**, was minister of music at Ridgcrest Baptist Church.



Marvin Murphy, Shannon, Miss., has earned the Pastoral Ministries Diploma from the Seminary Extension Independent Study Institute. The diploma was presented on June 27 at Old Union Baptist Church by James E. Reed, a member of the faculty of the religious education department of Mississippi College. Reed was former director of the Independent Study Institute. Murphy is a member of Old Union Baptist Church where he also serves as pastor.



D. C. McAtee, left, retired May 31 as BSU coordinator for community colleges, Student Department, Arkansas Baptist State Convention. He and his wife will continue to live at 708 Oxford, Forrest City, Ark. 72335. McAtee, a pastor for 40 years, served Eastwood Baptist Church, Indianola, Miss., 1973-76. He had worked full time in student work for two years and five months. Chester Swor, center, was speaker at a student leadership training conference in Conway, Ark., on the occasion of McAtee's recognition for retirement. Mrs. McAtee is at right.



Mr. and Mrs. Allen

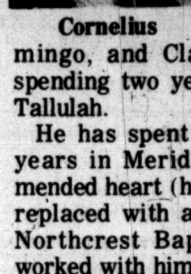
Pontotoc County Baptist Association honored the director of missions **Wade Allen**, left, and his family with a reception at the West Heights Baptist Church, during Associational Emphasis Week in May. Vice-Moderator **Joe Epting** presented Allen a plaque commending his almost five years of work with this association. Moderator **Bobby Caples** presented a microwave oven.

In the past five years, the missions office has been moved to a larger building and new equipment bought. A week-day ministry to three nursing homes and summer week-end ministry to the Old Natchez Trace Lake Campground have been started. Mission projects have been conducted in Michigan, New York and Utah. Mrs. Allen, is secretary in the missions office.

Bob Faulk, minister of music at Mathiston Baptist Church, has been named alumni association president for Wood Junior College at Mathiston. His church youth choir plans a missions trip this summer to Peoria, Ill., to work in Vacation Bible School, Backyard Bible Clubs, survey, witnessing, and singing.

C. C. Cornelius plans to retire

C. C. Cornelius, pastor of Northcrest Baptist Church, Meridian, for nine years, is taking early retirement after 32 years as pastor of Southern Baptist churches. He was ordained in 1951 and spent most of these years in Mississippi Baptist churches. He served in Lauderdale, Neshoba, Scott, Sunflower, Tishomingo, and Clay counties before spending two years in Louisiana at Tallulah.



He has spent approximately six years in Meridian since having a mended heart (having a mitral valve replaced with a "pig" valve). The Northcrest Baptist Churches has worked with him through this experience and the mission program has grown from under \$200 annually to more than \$10,000. The buildings have more than tripled in capacity to serve. Cornelius says these have been "miracle years" as God has blessed their efforts together.

Cornelius states he does not expect to slow down, only as God gives direction, and he will be available after July 4 for anything God desires to use him for. Headquarters will then be Chun-ky, Miss. (mailing address, P. O. Box 209, Meridian, Miss. 39301).

Devotional

Don't get cool in the summer

By J. Gerald Harris, Pastor, Colonial Heights, Jackson
I Corinthians 15:58

What a summer! The heat and humidity have combined their attack upon the indigenous souls, transients and tourists alike in the Magnolia State, and the populace has been sweltering. The music of the "snowcone" van has been the most welcome sound in our community for weeks.

Do you remember the ice wagon? I remember when the ice man would come to my "grandma's" house to "ice up" the old "Kelvinator." Sometimes he would set that big block of ice on the steps for a moment and on a real hot day it would give me great pleasure to sit on it to cool off. Whatever happened to the ice man?

Sometimes the heat of the summer sun diminishes the white hot fervor we are to have for the Lord Jesus Christ. However, we should not allow the warm, sunny days and a relaxed schedule drive us into a spiritual cooler. These are good days to reflect upon our spiritual growth over the past few months and days conducive to renewal of heart and mind to the call of Christ.

Paul charged Timothy to preach "in season and out of season" — to proclaim Christ in the convenient season and proclaim him when it is inconvenient. To preach, to attend, to serve, to be dedicated — sometimes it costs us our convenience, sometimes it costs us our only chance to relax, our only chance to get away, our only chance to recreate, but the faithful are consistently loyal to Jesus. In season and out of season, in hot, sultry weather, in cold, wintry weather, they give their love, their support, their energies, their all for him.

Wherever you go this summer, make sure that the world knows that the banner you are flying from the castle of your heart is "Loyalty to Christ." "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Sunday School lesson commentaries

July 4, 1982

Bible book

Praise to the Lord of history

By Gene Henderson, pastor, Fairview, Columbus

Psalms 68:1-12, 19-20, 34-35
Psalm 68 belongs in the category which scholars call praise psalms. It is praise to the Lord of history. The date and occasion of the Psalms are uncertain. The original occasion could have been the transferral of the ark to Jerusalem during David's reign. If so, it probably continued in an annual celebration of God's presence. If a post-exilic date is accepted, the occasion would have been to encourage the exiles to trust in God for the return by recalling what he did in the Exodus and conquest of Canaan. These are only two possible occasions of many suggested for the Psalm. The former is preferred.

A casual comparison of translations of Psalm 68 will demonstrate the confusion that surrounds the text. The text of the New American Standard Bible will be used for these lessons. In spite of difficulty regarding occasion, date, and text, Psalm 68 is a powerful testimony to God's sovereignty and has inspired many across the centuries.

I. God's presence (68:1-4)

God's presence and benefits are called to mind in 68:1-3. The words of Moses (Numbers 10:35) that accompanied the movement of the ark are quoted (v. 1). The ark symbolized God's presence to the Israelites. God's enemies would disappear before him as smoke driven by the wind or wax exposed to fire. Israel's opponents (wicked) were no match for Israel's God. Joy and gladness characterized God's people (righteous) because God's presence assured victory.

The people are enjoined to remember the preparation for God's presence. They are to "cast up a highway for him." The RSV translates "lift up a song to him" and AV has "extol him." The image, however, is drawn from that of the Oriental monarch. God's people must prepare for his coming by removing obstructions. All obstacles of unbelief, doubt, and selfishness must be removed. His way is "through the desert," reminiscent of God's watch care over Israel in the wilderness. The shortened form of Yahweh, Yah, recalls the redemptive work of God through the Exodus.

God not only is to be praised because of his work of redemption, but also because of his help to those in need. He is the guardian of the orphan and the widow (v.5). He is to be praised for

providing a home and prosperity for the destitute. However, those who falter in faith and rebel do not enjoy his benefits but continue in destitution (v.6).

Little imagination is needed to make application of 68:1-6 to America as Independence Day is celebrated. As "one nation under God" America has seen her enemies scattered, her cities and countryside filled by those who once were fatherless, homeless and lonely, and her prosperity increase with the passing years. Perhaps America needs to be reminded to "cast up a highway for him" and that "the rebellious dwell in a parched land."

II. God's provision (68:7-12)

Unlike the writer of prose, the poet has great freedom in mixing his material as is demonstrated in these verses. Mixing allusions from the Exodus and song of Deborah (Jdg. 5:4-5), the poet affirms the assurance of God's gracious provision for his people. He begins with reference to the wilderness march (v.7), recalls the consequences of God's presence at Sinai (v.8), declares God's bountiful provision for his weary people in the desert land (vv.9-10), and concludes by reaffirming that the pagan kings were driven from the land at the command of God (vv.11-12). Note in verses 11-12 that the women join in celebrating the triumph and dividing the spoil (cf. v.25).

With a few graphic lines the poet recalls God's provision of deliverance from Egypt, water, manna, and quail in the wilderness, the establishment of the nation at Sinai, the promised inheritance of the land, plus boundless other benefits. The reference to "plentiful rain" in verse 9 can apply literally to the rains at Sinai and to the victory over Sisera (Jdg. 5:20-21), or figuratively to the outpouring of blessings upon Israel.

III. God's protection (68:19-20)

Here begins the second part of the psalm. After reviewing what God has done, the poet now states the ever-present character of God. The key word, "daily," links the redemption of the past with the present. The same God who came in awful glory at Sinai accompanied by thousands of angels (v.17) is the God who bears not only the burdens which are too heavy for his people but also bears up his people as well (cf. Luke 15:3-7).

The two words, deliverances and escapes, in verse 20 are plural which in-

Uniform lesson

Onesimus: slave and brother

By Charles S. Davis, Associate Professor of Bible, MC
Philemon 8-20

On this Fourth of July as we celebrate our nation's birthday, it is fitting that we think about freedom. Onesimus thought he could find freedom by running away from his master, Philemon. However, the lovely paradox is that he found true freedom only when he gave himself to a new master, Jesus Christ!

I. Freedom through salvation (8-11)

Apparently during his imprisonment Paul led Onesimus, a runaway slave, to a liberating knowledge of Jesus Christ. Paul speaks of Onesimus as his son in the faith and takes fatherly pride that through his witness Onesimus had come to life eternal.

Paul showed himself to be a wise spiritual father by not making any excuses for Onesimus. He freely admitted that in times past Onesimus had been a useless character.

However, through a gentle word play on the meaning of the name Onesimus ("useful" or "profitable"), Paul makes one claim for him — he is not useful! We may paraphrase Paul's words thus: "His name is Useful, but in the past he was more useless than useful. In the future, he will live up to the meaning of his name and be useful to both of us."

Do we not have here a parable of the whole gospel? For when a person is "saved" he becomes what God intended him to be. The grace of Christ can turn a wasteland into a garden and a runaway slave into a blessing to mankind.

II. Freedom to be a brother (12-16)

Onesimus must have become very dear to Paul during the long months of his imprisonment, for Paul says that to dictate multiple occurrences. God has many ways of delivering his people from dangers, even death. And should they die, God can raise from the dead. Note for example the conviction of Abraham (Gen. 22), the valley of dry bones (Ezek. 37), and for Christians, of course, the resurrection of Jesus.

IV. God's power (68:34-35)

In the final section of his psalm, the poet calls upon all kingdoms to recognize and pay homage to God; not to any god, but to the God who has revealed his strength and power in the life of the nation Israel. Israel's God has demonstrated that he is indeed the Lord of history.

send Onesimus back to Philemon is like sending a bit of his own heart. Paul indicated that he wanted to keep Onesimus with him so that he might serve ("deacon") in Philemon's place. However, Paul refused to do anything without Philemon's consent — Philemon must have the freedom to serve Paul voluntarily.

Paul's tact shines through in his writing that Onesimus "departed for a season." Moreover, Paul knew that God moves in mysterious ways, and in his strange yet gracious providence had been at work in the events leading to Onesimus' being "born again."

Verse sixteen is the heart of this little letter, for in it Paul appealed to Philemon to receive Onesimus not as a slave but as a brother. Philemon needed the freedom (which Christ gives) to divorce himself from the customs of his culture and to forgive Onesimus and receive him as a brother. It would not be easy, but as F. B. Meyer said so well: "In the flesh Philemon had the brother for a slave; in the Lord he had the slave for a brother."

III. Freedom to forgive (17-20)

Paul continued his plea for Philemon to forgive Onesimus and to receive him as he would receive Paul himself. Paul's courtesy extends to great length — he offers legally to assume the debts of Onesimus, even though he knew Onesimus had wronged Philemon.

Paul gently reminded Philemon of his spiritual indebtedness, for Paul had led Philemon to Christ. Again, Paul made a play on words when he said to Philemon, "I want some benefit from you." The word translated "benefit" ("joy" in KJV) is similar to the name Onesimus. We may interpret Paul's meaning by thus paraphrasing: "let me get some benefit (onaimen) from you as you lovingly forgive Onesimus and receive him as a brother. If you will do that, you will minister to my deepest needs and refresh my heart."

The Bible does not tell us how Philemon responded to Paul's request. Some think that Philemon forgave and released Onesimus, and that he later became pastor of the church in Ephesus. Whether this speculation is true, we do not know. But this one thing we know — Jesus Christ freed Philemon to forgive Onesimus and he can free us to forgive others, even those who have wronged us!

Life and work

Jesus — God's Son

By David McCubbin, associate pastor, First, Meridian
Hebrews 1:1 to 2:4, 13:8

With this lesson, we begin a 13-week study from the book of Hebrews. Our first unit consists of four lessons on the theme "Resources for Faith." The lesson titles are: "Jesus—God's Son," "Jesus—Our Brother," "Jesus—Our Saviour" and "Jesus—Our Mediator."

It is apparent from the titles that the chief resource for faith is Jesus. Christianity is not a set of rules, Christianity is not an organization. It is not a dream of things to come. Christianity is Christ. A Christian is one who relates to Jesus by faith.

Who is this Jesus that persons should trust and follow him? He is brother, saviour, mediator, but first of all he is Son of God. If he is not Son of God, the other descriptions are of little significance.

The author of Hebrews wades right in with a very succinct summary of revealed truth. The Old Testament is summarized in verse 1. God has spoken. The Word of God has come to men ("to our fathers") over a long period of time and in many different ways. In verse 2, we have a summary of the New Testament. "But" (RSV) now ("in these last days") his word to us is a son.

There is contrast in these two verses. The same God speaks but the quality of revelation is different. The first was never intended to be complete in itself. The second is a full disclosure of the God who speaks. The two do not contradict; rather they complement. The old leads up to and prepares for the new. The new completes the old. God first spoke through servants and now speaks in a son.

It was not the divine intent in the son revelation to provide an alternative for choice. The new was to supersede the old. The new provides the full content which the old prepares for and anticipates.

The writer of Hebrews dwells on the son revelation. It is superior to the earlier revelation in completeness and effectiveness. It is the culmination of God's intention to reveal himself to persons and provide for their greatest need. This supremacy of the new to the old is one of the major themes of the book.

The son is identified in the strongest kind of way with the God of the old covenant. The inheritance will not be split between two or many. It will all go

to one, the only son of God. Everything moves toward one grand purpose centered in the son. It all began in an act of creation. The son is identified with this creative act. As the "brightness of his glory," the "express image of his person," the "word of his power" and occupying the highest place of honor he is identified as being one with God.

In verses 4-14 the writer singles out an aspect of the old revelation and stresses again the superiority of the new. The reality of angels is biblical. They have their place in the unfolding purpose of God (Hebrews 1:14). However, it seems to me that they had been given a place of importance far surpassing their true significance. Those in the writer's day may have asked, "How can anything surpass the importance of the law and the prophets? It came to us from God via angels!" The author stresses that this new and final revelation has come via the son of God and the son is superior to angels in every way.

Because of this superiority we are to give serious attention to the son lest we fail to receive what he came to bring. Salvation is not an inanimate package that can accidentally slip from our fingers or be laid down as we walk away. Salvation is a work of God in our lives as Jesus, God's son becomes Saviour and Lord by faith and obedience.

Salvation is always contingent on one's relationship to Jesus Christ. God's saving work in our lives is serious business. If by failure to trust Jesus, God's work never starts in us we lose our souls. If he is at work but hindered by our neglect we will certainly miss much of what God intends for us. As every disobedience under the old covenant had its just punishment so rejection or neglect of the new has its recompense also. The new is so superior, the loss is far greater.

Jesus is son of God and gloriously discloses his person and plan to men.

Ouagadougou, Upper Volta—In a show of unity absent in their first two convention meetings, the Baptist Convention of Upper Volta recently elected a slate of six officers representing five of the country's ethnic groups. They elected Francois Kabore, evangelist from Sanwado, as convention president. Francois asked Baptists to start work in Sanwado and neighboring villages after seeing the need for witness there during a trip to find a wife.